

THE
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NO. I.

BRIEF VIEW OF THE MISSIONS

UNDER THE DIRECTION OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

INTRODUCTORY REMARKS.

Our next and principal object in this Survey, will be, to present a brief summary of the more important facts relating to the missions under the care of the Board. We may afterwards exhibit the prominent features of other Protestant missions. A concise and rapid view, however, is all we shall attempt.—It is apprehended, that the survey will properly be introduced, by the remarks of the Prudential Committee of the Board, which conclude their last Annual Report. To these remarks we invite the serious attention of all our readers.

It is frequently said, that we live in a peculiarly favored age of the world; and this declaration is assented to, sometimes with little attention to its meaning, and sometimes with a more intelligent and lively apprehension of its bearing on our duties and our destiny. But it may fairly be doubted, whether Christians generally, and even those who are accounted leaders in the church, do not greatly err, by forming too low an estimate of the moral changes which the world is experiencing, and of the moral influence which is placed at their disposal. The present times are distinguished not only by large and comprehensive plans of beneficent action, but by new and more compendious means of execution. Not only is the multitude of laborers increasing, but the power of each is augmenting; and the combined effect of the whole, must be great to an extent hitherto unparalleled. The full effect, indeed, does not yet appear; nor can it be exactly anticipated; but enough is seen to warm the heart with joyful expectation, and inspire the soul with high and exulting praises. It would seem, that if a man were permitted to choose the epoch of his short residence on earth, with a sole view to his greatest usefulness to the church of Christ, it would be difficult for him to prefer any other time to the present. In former ages, the faithful were obliged to look forward through a long succession of gloomy years, till the domination of the man of sin, and of the false prophet, should be completed; but now we are able to see under the borders of that black and baleful curtain, which the god of this world has drawn over its guilty surface, and is now struggling in vain to hold to its original fastenings. The light shines not only in Goshen; but the Egyptian darkness of six thousand years begins to break away; and glimpses of the Sun of Righteousness are beheld from many a mountain and plain never visited by his beams before; sure presage of that effluence of light, which shall cast an air of splendor and beauty over the habitations of men, penetrate the darkest cavern to

which guilt has retreated, and melt the massy bars of the dampest dungeon in which either innocence or guilt has been immured. Two or three centuries hence, and the battle will have been fought, the victory achieved, and the opportunity for gaining laurels in this warfare will have passed away. But now is the time for vigorous action, for holy enterprise, for exploits which shall become the theme of grateful recollection and lofty celebration forever. Where is the man emulous of a distinction which God will approve, and panting after a renown which shall never mock the possessor? Let him put on his armor, and gird himself for the pending controversy. Has he the faculty of speaking in public, and of pleading the cause of millions, groaning under the tyranny of sin, and exposed to its penalty? Let him fill his mouth with arguments, and pour forth from a warm heart such a flood of eloquence, as shall sweep away the defences of avarice, and the objections of covert infidelity. Let him raise his voice to such a pitch of vehement expostulation, as shall awaken the half-slumbering churches, and excite the friends of the Redeemer to deeds worthy of their high calling. Does he hold the pen of a ready writer? He may address himself to the reason and consciences of men,—call into action their dormant energies,—and thus generate an influence which shall extend itself beyond the powers of human calculation. Can he relate facts, and deliver a consistent testimony to the honor of his God? Then let him recount, in the social and domestic circle, the great events, which are transpiring, and the greater and more glorious ones, which are foretold. Is he called to the high office of a Christian missionary? He may immediately erect the banner of the cross upon the ruins of some of Satan's demolished fortresses. Can he teach even a little school of heathen children, in a retired glen among the mountains? He may lay the foundation for Christian institutions, that shall shed around them a healing power, and remain an expression of the divine beneficence to the end of time. No man is so highly gifted, as not to find the amplest scope for his talents, were they a thousand times greater than they are; and no man is so feeble, as to forbid his aspiring after the honor of furnishing material aid to a cause, which needs and will receive the voluntary services of countless multitudes.

We live not only in the most favored age, but in a part of the world where peculiar advantages for benevolent exertion are presented. Far be the thought of boasting, on this sacred occasion, either of our temporal or spiritual privileges. What have we, that we have not received? What have we, that we have not forfeited by our negligence and ingratitude? Yet we are not, under the pretence of humility, to remain ignorant of the amazing power, which American Christians may now exert upon the destinies of men; nor unmindful of the account to be rendered of our distinguished opportunities. In a new and growing country, already containing great resources, and making rapid progress in the acquisition of greater;—a country, in which a singular impulse has been given to the human faculties by the great events in our political history, and by the prospect of improving his condition, which is held out to every individual;—a country maintaining a constant intercourse with all parts of the world, and exhibiting a commercial enterprise never surpassed; and, above all, a country upon which spiritual influences, in the form of revivals of religion, have descended with most benign efficacy for the last thirty years;—in such a country, with such resources and such prospects, what may not be accomplished for Christ? How shall we limit or restrain our capabilities of receiving and diffusing moral good? Though Christians in many other lands might plead their narrow sphere of action, and the barriers which enclose them on all sides; though they might dwell upon their almost universal poverty, and the oppressive burdens which they are compelled to bear;—no such plea will avail in our

case. And great will be our condemnation, and great our shame, if, while we applaud magnificent plans and gigantic efforts, in relation to other subjects, we content ourselves with pony calculations and pigmy enterprises for the glory of God and the salvation of men.

We shall be the more inexcusable, as we see more living and demonstrative proof, than probably was ever seen before, that we may certainly calculate upon a good moral effect from a persevering application of good moral power. Every genuine believer in Christianity, and every other person who is willing to see things as they are, may easily be convinced, that the circulation of the Bible, the establishment of schools in which the true religion is taught, and the faithful preaching of the Gospel, will as certainly change the moral condition and prospects of a community, as the introduction of true systems of geography and astronomy into seminaries of learning, will banish the absurdities of Hindoo philosophy. Doubtless no human instrumentality is adequate to effect the conversion of a single soul; but wherever human instrumentality is cogently applied to this object, for a series of years, it is so universally attended by a higher influence, that this united effect of human labor and divine energy seems a part of the settled plan of God's administration. It is not more certain that industry tends to the accumulation of property, or that study and observation enrich the mind with knowledge, than that the preaching of the Gospel, in whatever country, is made the means of preparing souls for heaven. And to bring the matter home to the bosom of each individual, a man may just as reasonably expend his property in large sums, and in pursuance of a settled plan of action, in the expectation of being the voluntary and happy instrument of saving souls from death and bringing them to glory, as he may sow his field in expectation of a harvest, or lay the foundation of his house in hope of completing it, or send his ship to sea in hope of a return. He may as reasonably expect to succeed in the first object, as in the others; and, if his motive be right, he cannot fail of his reward. The man who sends a missionary to Africa or Asia, though his missionary should die on the passage, will have it remembered to his honor, when this world shall have passed away, that he stretched out his hand to raise his distant fellow creatures from degradation and sin; that he made a serious effort, at a personal sacrifice, to impart to the sufferers on another continent the blessings, which he valued in his own case; and that he set an example of benevolence and public spirit, which, if followed by all who entertain similar hopes, would soon change the condition of the world, and fill it with righteousness and peace and joy in the Holy Ghost. The man, who sends forth in different languages a great number of Bibles and tracts, may, after pursuing this course for several years, come to the firm persuasion, that he has aided many souls in their escape from death, and probably conveyed the light of life to some minds, that would otherwise have remained in utter darkness forever. It should be deeply impressed upon the heart of every Christian, especially in these days, that sinners are as truly saved, by human instrumentality, from sinking into the gulf of perdition, as the shipwrecked mariner is rescued from a watery grave by the adventurous interposition of spectators, who hasten to his relief in a life-boat. Why is it then, that any man should think himself a consistent Christian, without laboring as strenuously to exert some agency in bringing immortal souls to glory, as the most enterprising merchant, or the most laborious farmer, presses forward in the pursuit of wealth? Both these classes of objects are sought voluntarily, and both with hopes of success. But how amazing the disparity in their value; and with how much alacrity the least valuable are sought, while those which are of more intrinsic worth than the material universe, are neglected.

Great and noble as these objects are, and imperious as the claims are which have been described, there are still serious obstacles in the way of calling forth the full energies of the professed friends of God—those who have consecrated themselves and all that they possess to the service of their Lord. Among these obstacles must be mentioned the embarrassments arising from obstructed commerce and disappointed plans of acquiring or employing property. There are those, who seem to imagine, that if all their expectations of worldly prosperity are not answered, they are excused from doing any thing for the relief of sorrow and suffering; or if God has taken away part of their property, even if it be a small part, they are to be justified in applying the remainder to their own use, without any sense of responsibility to Him. But in coming to these conclusions, they err against the plainest principles of the divine law, and do great injury to their own souls. The simple question is, when distant nations call to us for the Gospel, *Are we able to send it?* Not whether we can send it with little self-denial, with a small effort, which shall not interfere with any of our favorite plans of ease and personal gratification? But can we impart the means of salvation to our fellow sinners by a great and long continued effort, by the most strenuous exertions, and by such an agonizing struggle, as a drowning man would make for the preservation of his life, or as the votary of human applause would make for the vindication of his character. Is money wanted? It must be provided, if it is at the disposal of the church and its friends. Are laborers needed? They must be inquired for and diligently sought, and suitably furnished for the work, and sent forth to it, at the earliest moment possible.

The time and the occasion would not allow the Committee to dwell upon the too prevalent disposition to defer great personal sacrifices to some future day; and the proneness of many individuals to undervalue the importance of their own faithful exertions. Procrastination is equally the enemy of private improvement, and of public-spirited effort; and the opinion that what each man can do is of so little consequence, that it may almost as well be omitted as performed, is a palsy which, if suffered to extend itself, would soon prove fatal to the whole system of operations for the moral renovation of the world. While God is to be reverently acknowledged as the only efficient cause of good; and all means and instruments will be worthless and useless without his superintending care and his superadded blessing; and the best services of the holiest men have in them nothing, which can operate as an atonement for sin, or present a claim to the divine favor:—and while the beneficent agency of the Holy Spirit is earnestly sought for the conversion of the heathen, as the crowning act of grace, without which all the overtures of mercy would prove unavailing:—still there is much for the human mind to devise and for human hands to execute. It is not modesty;—it is not humility;—it is more like rebellion;—to refuse, under the plea of our weakness, to do what God commands us to do, and what He has shown himself determined to accomplish by the voluntary services of his sinful and erring creatures.

One consideration more must not be omitted. It is the instant and amazing urgency of the case.

When the ancient people of God, at a critical period of their history, had provoked the displeasure of Jehovah, and were falling before his wrath, the inspired Lawgiver, with the greatest possible earnestness, urged forward his consecrated brother to perform a hasty propitiatory ceremony, by the heart-thrilling exclamation—*The plague is begun.* The ceremony was performed, under circumstances indicating, that the preservation or extinction of the Hebrew race depended upon the instant application of the suggested remedy. *The plague was stayed;* and Aaron was seen in the awfully

solemn employment of warding off the divine vengeance, as, with hurried and agitated step, and his censer in his hand, he thrust himself between the dead and the living.

From the history of past ages, and from a rapid glance over the surface of the world lying in wickedness, we know that a moral pestilence has prevailed for six thousand years, and is still prevailing;—a pestilence, under whose fatal influence countless myriads of immortal beings are cut off from happiness and from hope. An effectual remedy is at hand; but till this very day the evil has received little check comparatively, and now, while we speak, its desolating waves roll over the nations. In the midst of this appalling calamity, faithful missionaries are seen, in many heathen lands; and, within certain limits, the plague is stayed—a delightful earnest, that destructions shall at length come to a perpetual end. Hail, ye heralds of the cross in the dark places of the earth! Hail, ye honored servants of the Most High, who are called to this divine employment of applying to the diseased and dying human family the grand remedy, which alone can reach the dire exigency of the case! Honored indeed ye are; and, did the counsels of God permit, Aaron might now gladly descend from the mansions of rest, to take his stand by your side, *between the dead and the living*.

And, Mr. President, cannot the members of this Board hear a voice, not less distinct and imperative than that of Moses, commanding them to hasten the application of all the means at their disposal, without the loss of a single day? As we look around this hall and our eyes fix upon one, and another, and another, and we call to mind, in regard to each individual, how many of his fellow Christians there are, whom he might inspirit to this service, if he fully realized how vast are the interests depending, and how urgent is the call for immediate relief; and, as we proceed a step farther, and behold each member going from the celebration of the present anniversary, determined that he will, by God's help, call around him the zealous and the faithful,—the men of prayer, and the men of charitable deeds, and will make the greatest and best and most earnest efforts in his power to arouse every dormant energy of their souls, by presenting in all its dreadfulness the extent of the evil, and in all its surpassing interest the hope of deliverance:—how can we behold all this, without regarding ourselves, feeble and unworthy though we are, as the ministers of Jehovah, called to this holy service, and standing, each with his censer in his hand, *between the dead and the living*. O that we might think and act under the influence of feelings like these, till the ear shall be saluted from every continent and island with the gladdening shout—*The plague is stayed*—the wrath of God is averted—the world is transformed—Christ is exalted—and his kingdom is universally established in the hearts of the children of men.

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The extended and extending operations of the Board, will always render Agents necessary, for the purpose of forming and visiting Auxiliaries and Associations, and personally addressing, in public and in private, the

friends of missions in various parts of the country. Such other ordained or licensed Preachers will be associated with Mr. Cowles, from time to time, as circumstances may require, or permit.

The Executive business of the Board is transacted at the *Missionary Rooms*, in the new Stone Church, Hanover-street, Boston, Mass., which are open daily, during the regular hours of business.

In the *Missionary Herald* for November, 1823, the Prudential Committee recommended a plan of organization to the patrons of the

Board, by means of which, it was thought, greater regularity and efficiency might be given to the financial department of missionary operations. Since that time, this plan has been generally adopted in the New-England States. About 1,000 Associations have been formed, which transmit their collections into the Treasury through the medium of 45 Auxiliaries. The number of Collectors, which these Associations employ, may be estimated at not less than 4,000. The payments of 42 of these Auxiliaries, for the year ending with August last, were about 30,000 dollars.—Agents are now organizing similar societies in several of the Middle States.

Foreign Establishments.*

The union between the United Foreign Missionary Society and the Board, was consummated in the early part of last summer. The missions, which came under the direction of the Board, in consequence of that event, are among the Osage Indians; among the Indians in New-York, at Mackinaw, and at Maumee; and among the American emigrants on the island of Hayti.

The United Foreign Missionary Society held its ninth anniversary in May last. The mission to the Osage Indians was proposed about seven years ago, and, in the spring of 1820, the first missionaries to that tribe left the city of New-York on their benevolent enterprise. The mission to the Indians of New-York, was commenced by the New-York Missionary Society, many years ago, and was transferred in 1820. That at Maumee, in Ohio, was established by the Synod of Pittsburgh, and transferred in the autumn of 1825.

The missions which are now to be surveyed, though with great brevity, are at Bombay—in Ceylon—among the Cherokees—the Choctaws—the Cherokees-of-the Arkansas—the Osages—the Indians in New-York—at Mackinaw—at Maumee—the American Emigrants in Hayti—at the Sandwich Islands—in Malta—Syria—and Palestine.

I. BOMBAY.†

The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay and Mahim.

BOMBAY.—A large city on an island of the same name, and the capital of the Presidency.

Rev. Allen Graves, *Missionary*, Mrs. Graves; James Garrett, Printer, Mrs. Garrett; Mrs. Nichols, and Mrs. Frost.

MAHIM.—Six miles from Bombay, on the north part of the island.

The Rev. Samuel Newell, died May 30, 1821; the Rev. John Nichols, Dec. 9, 1824; the Rev. Edmund Frost, Oct. 13, 1825; and the Rev. Gordon Hall, March 20, 1826. The death of Mr. Hall made it necessary for Mr. Graves to remove from Mahim to Bombay.

* The term "foreign," it will be perceived, is used with considerable latitude of signification, embracing the *un evangelized, wherever found*. Thus, we always denominated the missions to the Indians within our own states and territories, *foreign missions*; which distinguishes them from missions among our destitute settlements. There is a convenience in this usage, which, in our view, sufficiently authorizes it. *Ed.*

† It will be observed, that in respect to the statistical part of this Survey, much use is made, according to our custom, of the Report of the Prudential Committee, printed during the previous year. *Ed.*

Of course the former station is now vacant. The death of Mr. Nichols, and the consequent removal of his widow to Bombay, made it necessary to relinquish the station of Tan-nah. Mr. Newell died of the cholera morbus, Mr. Nichols of a fever, Mr. Frost of a consumption, and Mr. Hall of the cholera. Mrs. Hall is in this country.

The last survey stated the amount of printing done at the Mission Press during the three years and a half preceding Dec. 31, 1823. The seventeenth Report of the Prudential Committee describes the operations of the press, during the 18 subsequent months, as follows:

Genesis, 135 pages 8vo.	copies 3,000
Extra copies of the first 40 pages,	1,000
Astronomical and geographical tract, 64 p. 8vo.	1,500
Small catechism, second ed. 16 p. 8vo.	5,000
Acts of the Apostles, sec. ed. 88 pages, 8vo.	4,000
	14,500

"The expense of these books was about \$1,350. Some small circulars for the mission, and Reports for several societies were also published at the mission-press. In the first six months of 1825, no new tracts had been printed; but a new edition of the Scripture history, (10,000 copies) had been commenced. This was to be followed immediately by an English and Mahratta school-book, intended to promote morality and the true religion. The new Testament was printed in order, as far as Philipians, the small epistles having also been published.

"A new fount of Nagree types had been procured from Calcutta, which would render it easy to issue

school-books of a superior quality. For this species of publication there were many inducements; and doubtless the demand for books of many kinds will increase regularly, till all that part of India shall have experienced the happy change, which the Gospel, accompanied by pure morality and genuine philosophy, will accomplish ere long."

A fact, stated by Mr. Hall, and published at p. 205 of our last volume, shows, very strikingly, how much good may be silently effected by the numerous Christian publications issued from the press at Bombay.—The New Testament, in Mahratta, as translated by the missionaries of the Board, was carried through the press before the death of Mr. Hall.

Of the schooling system, the Report speaks as follows:

"It appears from a printed document, issued by the missionaries at the commencement of the present year, that the number of common schools under their superintendence was thirty-two, and the number of children on the lists of the teachers, 1,750. Of these pupils, 75 were girls, and 133 were Jewish children. During the preceding year, 1,400 pupils, as nearly as could be ascertained, had left these schools, having obtained, in general, what the natives esteem a sufficiently good school education. Among those, who have left the schools in preceding years down to the date of the document here referred to, the missionaries say there "are many boys and young men, who can read with a fluency and propriety, that would put to shame a great majority of the common brahmins." Wherever these youths are afterwards met in the country, they are among the first to solicit and read the Christian Scriptures and tracts. In not a few instances, fathers have solicited books for their little sons. The education of female children is viewed in its just light by the missionaries; and they have taken peculiar pains to break down the prejudices of the people on this subject. Considering the strength of these prejudices, much has already been done, and the way is fast preparing for a general revolution of public opinion. Numerous and urgent applications are made for new schools; but it is necessary to decline them all, until larger funds and more laborers can be furnished."

The joint letter of the missionaries, inserted in our last volume, pp. 101, 102, together with Mr. Hall's appeal to the American churches, printed at p. 312, strongly prove, that in work preparatory to great and visible success, the mission had, in ten years, made much progress.

II. CEYLON.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manar. Length, 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna. Commenced in 1816. Stations at Tillypally, Batticotta, Oodooville, Panditeripo, Maneply, and Kants.

TILLYPALLY.—Nine miles north of Jaffnapatam. Established in 1816.

Rev. Henry Woodward, *Missionary*.
Nicholas Pernander, *Native Preacher*; M. Tumban, *Teacher of English*; Jordan Lodge, *Native Assistant*; Charles Hodge, *Native Superintendent of Schools*.

BATTICOTTA.—Six miles north west of Jaffnapatam. 1817.

Rev. Benjamin C. Meigs, *Missionary*. Rev. Daniel Poor, *Missionary*, and *Principal of the Central School*; and their wives.

Gabriel Tissera, *Native Preacher*, and *Teacher in the Central School*; Timothy Dwight, *Native Assistant Teacher in the Central School*; Ebenezer Porter, *Native Assistant*.

It would seem, from one of the documents received from the mission, that Samuel

Worcester was also employed as a *Native Assistant Teacher*.

OODOOVILLE.—Five miles north of Jaffnapatam. 1820.

Rev. Miron Winslow, *Missionary*, and Mrs. Winslow.

Aaseervatham, *Native Assistant*; Solomon, *Native Superintendent of Schools*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam. 1820.

Rev. John Scudder M.D. *Missionary and Physician*; and Mrs. Scudder.

Ponumbalum, and Sandery Sagery, *Native Teachers of English*; Samuel Willis, *Native Assistant*.

MANEPY.—Four miles and a half north-west of Jaffnapatam. 1821.

Rev. Levi Spaulding, *Missionary*; and Mrs. Spaulding.

Veerasingum, *Native Superintendent of Schools*.

KANTS.—The residence of two zealous and faithful native brethren, who visit the neighboring villages, and take charge of two small schools. 1824.

Philip,
Daniel G. Gautier, } *Catechists*.

During the past year, the school at Tillypally has received the boys from Panditeripo and Maneply, and now bears the same relation to the Central School at Batticotta, that academies in this country sustain to colleges. This leaves the missionaries at two of the stations more at liberty to preach the Gospel.—The school for girls, formerly at Oodooville, was removed to Maneply, on account of the absence of Mr. and Mrs. Winslow at Calcutta. See vol. xxii. p. 196.—The number of pupils was 31, of whom one third were members of the church. The Central School at Batticotta, at the latest dates, contained 53 pupils, of whom 22 were members of the church. A full account of this school was given at pp. 347—350 of our last volume. The difficulties in the way of assigning to this institution the name of a *College*, are enumerated at p. 377, 388 of the same volume.—Mrs. Woodward died Nov. 21, 1825. Mrs. Knight, formerly Mrs. Richards, died at Nellore, near the American mission, April 25, of the same year. The Report thus describes the state of the schools:

"The school system of this mission is very interesting, and promises the most happy results. At the commencement of the year 1825, there were 59 charity schools, containing 2,414 boys, and 255 girls, on the list of pupils, taught by 68 schoolmasters. In the boarding schools, there were 126 boys, and 31 girls; making the whole number of children under Christian instruction no less than 2,824. On account of the prevalence of the cholera, a part of the schools were afterward suspended, and some for other causes. The number of scholars in the Boarding Schools was somewhat above 200 in February last; but no particular account of the other schools was then communicated.

"Several of the schoolmasters have become pious, and a large proportion of them are deeply serious. They already exert a very favorable influence upon the interests of the mission. The more forward and intelligent of the pious youths pursue the same plan of publicly speaking on religious subjects, which has been mentioned in the previous history of the mission."

With respect to female education, the following remarks are made:

"The education of females, though rapidly advancing is attended with many difficulties, and will be thus attended for a long time to come. The whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading

influence of Christian principle, diffused by education, by example, and by persevering labor in all these ways, accompanied by the special agency of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employment for them compatible with cultivation of mind, or elevation of character. But such employments will be found, as true civilization shall advance under the auspices of Christianity."

III. THE CHEROKEES.

A tribe of Indians, inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Carmel, Creekpath, Hightower, Willstown, Haws, and Candy's Creek.

BRAINERD.—One mile north of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river; consequently in that part of the Cherokee country, which falls within the limits of Tennessee. This place is about 250 miles from Augusta, Georgia, near the road, which runs in a N. W. direction from that city to Nashville. Established in 1817.

Rev. Samuel A. Worcester, *Missionary*; John C. Elsworth, *Teacher*, and *Superintendent of Secular Concerns*; John Vail *Farmer*; Ainsworth E. Blunt, *Farmer and Mechanic*; Luke Fernal, *Mechanic*; and their wives; Sophia Sawyer, *Teacher*.

CARMEI.—In the chartered limits of Georgia, on the road from Augusta to Nashville, 46 miles N. W. of the Chatahoochee river (which is the S. E. boundary of the Cherokee country), and 62 miles from Brainerd. 1820.

Rev. Daniel S. Butrick, *Missionary*; Isaac Proctor, *Teacher*; Mrs. Proctor; Henry Parker, *Farmer*; Mrs. Parker; Josiah Hemmingsway, *Farmer*.

CREEK-PATH.—In the chartered limits of Alabama, four miles south of the Tennessee river, (which is here the N. W. boundary of the Cherokee country,) and 40 S. S. E. of Huntsville. 1820.

Rev. William Potter, *Missionary*; Mrs. Potter; Fenner Bosworth, *Farmer*; Mrs. Bosworth; Erminia Nash.

HIGHTOWER.—In the chartered limits of Georgia, one mile south of Hightower river, and 35 miles S. S. W. of Carmel.

Elizabeth Proctor, *Teacher*.

WILLSTOWN.—In the chartered limits of Alabama, about 10 miles from the western line of Georgia, and 40 miles south of the Tennessee river. 1823.

Rev. Ard Hoyt, and Rev. William Chamberlain, *Missionaries*; Sylvester Ellis, *Farmer*; and their wives.

John Huss, *Native Assistant*.

HAWES.—About 50 miles S. of Brainerd, within the chartered limits of Georgia. 1823.

Dr. Elizar Butler, *Physician and Catechist*; Mrs. Butler.

CANDY'S CREEK.—Within the chartered limits of Tennessee, 25 miles N. E. of Brainerd, and 10 miles S. W. of the Cherokee agency on the Hiwassee. 1824.

William Holland, *Teacher and Farmer*; Mrs. Holland.

"As various portions of Indian territory are often spoken of, as lying within certain states of the Union, it is proper to say here, that the conventional limits of different states, whether fixed by the states themselves, or by congress, do not affect the Indian titles to the territories in question. It has always been admitted by our national authorities, as it must be by every candid man, that the tribes of Indians in North America have a perfect right to the soil of their ancestors, now in their own occupancy, unless they or their fathers have voluntarily relinquished that right for a good consider-

ation. When we speak, therefore, of Indian territory, as lying in the state of Tennessee, or the state of Georgia, it is not intended that the Indians there residing are subject to the laws of the whites; or that the running of a line through their country, or marking it upon a map, has any effect to impair their claims, or dispossess them of their patrimonial inheritance. The only way, in which this inheritance can be alienated, is by treaties fairly and honorably made, and with the full assent of the present owners.

"So far as the Indian title is rightfully extinguished, the property falls into the hands of the national government, or of the separate states, according to stipulations now existing. The right of sovereignty will, in every case, belong to the state, within whose conventional limits the territory now lies. These remarks have appeared proper, as the right of the Indians to their own land, from the manner in which the subject has often been presented to the mind, is overlooked and forgotten."

Mrs. Dean, who left Brainerd last year, on account of declining health, died on the 21st of May last; and Mr. Dean's services, in consequence of uncertainty whether his health would allow him to resume his appropriate work, were relinquished. He is succeeded by Mr. Fernal. Mr. Hall and Mr. Frederick Elsworth have also retired from the service of the Board with their families; the former on account of the ill health of Mrs. Hall, but with the consolation of reflecting, that God has seen fit to honor his labors in a somewhat remarkable manner: the latter on account of the very precarious state of his own health, which led him to submit his case to the Committee, who gave him an honorable discharge.—Mr. Manwaring, mentioned in the survey of last year as connected with the station of Carmel, withdrew from the mission after having labored one year.

The number of pupils in the missionary schools at the above stations, is probably about 200.

The survey of this mission will be closed with a few miscellaneous extracts, of an interesting nature, from the Report.

"The schools at Brainerd were never in a better state than during the present year. The pupils have been orderly, obedient, studious, and making good proficiency. When the Corresponding Secretary visited the school for boys, in March last, not a word was missed by the whole school in spelling. One of the boys, ten or eleven years old, who had been in school less than five months, not having previously learned the alphabet, was spelling in words of three syllables, and had never missed but a single word. Considering what it is for children to learn to spell in a foreign language, and how very ambiguous and deceitful the English alphabet is, these facts certainly prove an extraordinary attention of the mind."

"An Indian named Big Bear, and his wife, were admitted to the church last winter. The man is since dead. He appeared to be a true convert. An aged Cherokee woman, who had grand children in the school soon after its commencement, and who had evinced the power of religion upon her heart for six years, has also been removed to a better world, as we trust, there to associate with Catherine Brown, to whom she was personally attached, and with several others from among her people, who gave evidence of intelligent faith and holy love, and are justly counted precious fruit of this mission."

Carmel.—"The state of society at this place is much improved. There is comparatively little intemperance in the vicinity. Not a few instances of hopeful conversion have been witnessed, and some of distinguished piety."

Willstown.—"The influence of this station has been felt, in a great reformation of morals among the people who inhabit Wills Valley. When the first missionary came here to reside, only three years ago, the intemperate use of ardent spirits was almost universal. Now that pernicious article is entirely disused by the great majority of the people; and riotous assemblages for the purpose of drinking, are unknown."

"The little church, gathered here in the wilderness, continues to shed forth the cheering light of a holy example. Fourteen Cherokees and one black man, have been worthy members, so far as the human eye can discern. Quite recently, one of this number, a young woman, died in a very happy manner, leaving an excellent character, having given most gratifying evidence of piety."

"The man, who is now employed part of the time as a native teacher, and who received the name of John Huss at his baptism, stands high as a consistent Christian, both in the judgment of the missionaries, and in the estimation of his countrymen. Apt to acquire knowledge, and happy in his talent of communicating it, he is very acceptable as a speaker. He seems to apprehend the great doctrines of the Gospel clearly, and to be capable of presenting them clearly to others. He studies passages in the New Testament as translated, and transcribes them to be read by his friends and neighbors. His zeal and public spirit, in the work of enlightening his people, are worthy of high commendation."

General Remark:—"The experience of another year enables the Committee to say, that the transforming efficacy of the Christian religion, both upon individuals and upon neighborhoods, is now seen in different parts of the Cherokee nation. If the same efficacy should pervade every part, a most lovely branch of the church universal would here unfold its flowers and dispense its fruit. Still there are powerful counteracting causes. The most obvious are the ease, with which intoxicating liquor is brought to the doors of the people, and the eagerness, with which a large portion of them yield to its pernicious influence."

IV. THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and the Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000. Commenced in 1815. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Ai-ik-hun-nuh, Hachish, Boke-e-tun-nuh, and one other at a Mr. Juzon's.

ELLIOT.—Within the chartered limits of Mississippi on the Yalobusha creek, in latitude 33 and a half, about 50 miles east of the Mississippi river. 1818.

John Smith, *Farmer and Superintendent of Secular Concerns*; Joel Wood, *Teacher*; Zechariah Howes, *Farmer*; and their wives.

MAYHEW.—Ninety miles E. of Elliot, and about 25 miles W. of the line, which separates Mississippi from Alabama, and near Oukibbeha creek, one of the western branches of the Tombigbee. 1820.

Rev. Cyrus Kingsbury, *Missionary, and Superintendent of the Choctaw Mission*; Calvin Cushman, *Farmer*; and their wives; William Hooper, *Teacher*; Anna Burnham, *Teacher*.

BETHEL.—On the Natchez road, about 60 miles S. W. of Mayhew, and nearly the same distance S. S. E. of Elliot. 1821.

Stephen B. Macomber, *Teacher*; Mrs. Macomber; Adin C. Gibbs, *Teacher*; Philena Thatcher, *Teacher*.

EMMAUS.—About 110 miles N. N. W. of Mobile, and 130 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country. 1822.

Moses Jewell, *Assistant Missionary*, Mrs. Jewell; David Gage, *Teacher*, Mrs. Gage.

GOSHEN.—About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the Military road. 1824.

Reverend Alfred Wright, *Missionary*, Mrs. Wright; Elijah Bardwell, *Teacher*, Mrs. Bardwell; Ebenezer Bliss, *Farmer*; Eliza Buer.

AI-IK-HUN-NUH.—Near the Natchez road, about 35 miles W. of Mayhew, and 60 E. S. E. of Elliot. 1824.

Rev. Cyrus Byington, *Missionary*; David Wright, *Teacher*, Mrs. Wright; Mrs. Sarah C. Moseley.

HACHAH.—About 80 N. W. of Goshen, and a mile E. of Pearl river. 1824.

Mr. Anson Gleason, *Teacher*, Mrs. Gleason. **BOKE-E-TUN-NUH.**—A few miles from Emmaus. 1825.

Loring S. Williams, *Assistant Missionary*, Mrs. Williams.

SCHOOL AT MR. JUZON'S. About 85 miles S. S. E. of Mayhew, on the old Mobile road. 1823.

This school was without a teacher, at the time the Board held its annual meeting.

"It is believed that the discouragements, which have gathered around this mission in some periods of its history, are diminishing. The advantages of education are more justly appreciated by a part of the people, than they were formerly. The more thinking and intelligent perceive, that civilization or extinction must be the lot of all the Indian tribes within our borders."

V. THE CHEROKEES OF THE ARKANSAS.

Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94 and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

DWIGHT.—Situated on the north side of the Arkansas river, about three miles up Illinois creek, and very near latitude 35. The Mississippi river, the nearest point, is probably somewhat less than 200 miles distant. 1820.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*, George L. Weed, M. D. *Teacher and Physician*, Jacob Hitchcock, Steadard, James Orr, *Farmer*, Samuel Wisner and Asa Hitchcock, *Mechanics*, and their wives; Ellen Stetson and Cynthia Thrall, *Teachers*.

It is probable that a station has been formed, by Mr. Finney, at SPADRE CREEK.

"Mr. John Brown, the father of Catharine and David, continues to exhibit a bright example of piety and benevolence. He and some others are extremely desirous, that the offers of salvation should be embraced by the people generally. It would seem, however, that the prospects of this part of the tribe are not so good, as those of the Cherokees on the east of the Mississippi; and, so far as experience in their case is entitled to consideration, it would not seem desirable that the Indians should be removed from the land of their fathers."

VI. THE OSAGES.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neesho.

UNION.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820.

Rev. William F. Vaill, *Missionary*, Mrs. Vaill; Marcus Palmer, *Physician and Licensed Preacher*, Mrs. Palmer; John M. Spaulding, *Teacher*; Stephen Fuller, *Farmer*, Mrs. Fuller; Abraham Redfield, and Alexander Woodruff, *Mechanics*, and their wives; George Requa and George Douglass, *Assistants*, Mrs. Requa.

HOPEFIELD.—About three miles from Union. 1822.

Rev. William B. Montgomery, *Missionary*; William C. Requa, *Assistant*, Mrs. Requa.

HARMONY.—Among the Osages of the Missouri, on the north bank of the Marias de Cein, about six miles above its entrance into the Osage river, and about eighty miles southwest of Fort Osage.

Rev. Nathaniel B. Dodge, *Missionary*, Mrs. Dodge; Amasa Jones, *Licensed Preacher*, Mrs. Jones; Otis Sprague, *Farmer*, Mrs. Sprague; Miss Woolley, and Miss Etris.

NEOSHO.—On a river of that name, about 80 miles south-west of Harmony. 1824.

Rev. Benton Pixley, *Missionary*, Mrs. Pixley; Samuel B. Bright, *Former*, Mrs. Bright.

VII. INDIANS IN NEW-YORK.

The remains of the Six Nations. Stations at Tuscarora, Seneca and Cataraugus.

TUSCARORA.—About four miles east of Lewiston, Niagara county. Transferred to the U. F. M. S. in 1821; established by the New-York Missionary Society about 20 years before.

Rev. Joseph Lane, *Missionary*, and Mrs. Lane, have an appointment for this station.

SENECA.—About four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New-York Miss. Soc. in 1811; transferred in 1821.

Rev. Thomson S. Harris, *Missionary*, Mrs. Harris; Gilman Clark and Harvey Bradley, *Assistants*, Mrs. Clark; Miss Henderson, and Miss Selden.

CATARAUGUS.—A few miles east of the shore of Lake Erie, and about 30 miles from Buffalo. 1822.

William A. Thayer, *Teacher*, Mrs. Thayer.

VIII. INDIANS IN THE MICHIGAN TERRITORY.

MACKINAW.—In the Michigan Territory, on the island of Michilimackinack. 1823.

Rev. William M. Ferry, *Missionary*, Mrs. Ferry; John S. Hudson and Martin Heydenburg, *Assistants*, Mrs. Hudson; Eunice Osmar, Elizabeth McFarland, and Delia Cook.

IX. INDIANS IN OHIO.

MAUMEE.—On a river of that name, near Fort Meigs, Wood county.

Isaac Van Tassel, *Licensed Preacher*, Mrs. Van Tassel; Mr. Sacket, *Farmer*, Mrs. Sacket.

X. HAYTI

HAYTI.—Among the colored people who had removed from the United States.

This mission was instituted by the U. F. M. S. in 1824, and the Rev. B. F. Hughes and Rev. William G. Penington, colored men, were employed as missionaries. The former was recalled, a year and a half since; and the latter, we believe, is now in this country. Mr. P. supported himself and family by his own industry.

General Remarks on the Stations, from Union to the one last named inclusive.

The survey of these stations, with one or two exceptions, is founded on a document received from the U. F. M. S. last summer. Some changes may have since occurred, of which we have not been apprised.—The number of children in several of the schools, may be estimated as follows:—At Union, 35; Harmony, 25; Seneca, 40; Cataraugus, 43; Mackinaw, 110; Maumee, 31. Among the Tuscaroras is a Church of 17 members. Future surveys of these stations may be expected to contain more ample intelligence respecting them.

XI. THE SANDWICH ISLANDS.

A group of islands in the Pacific Ocean, between 18° 55 and 20° 30 north latitude, and 154° 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E. Hawaii [Owhyhee] being the south-eastern island.

Stations at Honoruru, Waimea, Lahaina, Kairua, Waiakea (now Byron's Bay,) and Kaavaroa.

HONORURU.—On the island of Oahu. 1820.

Rev. Hiram Bingham, *Missionary*, Elisha Loomis, *Printer*, Abraham Blatcheley, M. D. *Physician*; and their wives; Levi Chamberlain, *Superintendent of Secular Concerns*.

WAIKEA.—On the island of Tauai. 1820.

Samuel Whitney, *Licensed Preacher*, Mrs. Whitney; Samuel Ruggles, *Teacher and Catechist*, Mrs. Ruggles.

LAHAINA.—On the island of Maui. 1823.

Rev. William Richards, *Missionary*, Mrs. Richards. Stephen Pupuhi, *Native Assistant*.

KAIRUA.—On the western side of Hawaii. 1824.

Rev. Asa Thurston and Rev. Artemas Bishop, *Missionaries*, and their wives.

WAIKEA, or BYRON'S BAY.—On the north-eastern side of Hawaii. 1824.

Joseph Goodrich, *Licensed Preacher*, Mrs. Goodrich. John Honorii, *Native Assistant*.

KAVAROA.—Sixteen miles south of Kairua. 1824.

Rev. James Ely, *Missionary*, Mrs. Ely. Thomas Hopu, *Native Assistant*.

The Rev. Charles S. Stewart, noted in the last survey in connexion with the station at Lahaina, found it necessary to return to his native land, in the course of the last year, on account of the dangerous illness of his wife. Since his arrival in this country, he has been employed in visiting different parts of the country, for the purpose of describing, in public meetings, the state and progress of the Sandwich Island mission.—During the 14 months previous to March last, nearly 80,000 tracts were issued from the mission press, amounting to 1,367,000 pages.—A selection of other interesting facts in relation to this mission, will be found in the retrospective view of the year, at the end of this survey.

XII. MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary*, Mrs. Temple; Rev. Eli Smith, *Missionary*; Homan Halllock, *Printer*.

The Printing Establishment at this station has two presses in operation. Nearly three millions and a half of pages of important religious matter, have been issued, in the space of four years.

XIII. SYRIA.

Syria is said, by writers on geography, to be the whole space lying between Alexandria or Scanderoon on the north, and Gaza, on the borders of the Arabian desert; and is bounded S. E. and S. by the desert of Arabia, and W. by the Mediterranean. Its north-eastern and eastern limits are not well defined. In this larger sense it includes Palestine.

BEYROOT.—A sea-port town, at the foot of Mount Lebanon, in the Pashalic of Acre. E. long. 35° 55 N. lat. 33° 49. Population not less than 5,000.

Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*, and their wives.

"The principal employment of the missionaries is still the acquisition of languages, and the preparation of helps for future laborers. Conversations are held, books are distributed, a Christian example is set forth, and schools are organized; and while these means of usefulness are in operation, a knowledge of the country is obtained, avenues for the transmission of evangelical influence are discovered, and higher qualifications for intercourse with all classes of people are sought."

Another part of this number will contain some important facts respecting this branch of the Mediterranean Mission.

XIV. PALESTINE, OR THE HOLY LAND.

Including all the territory anciently possessed by the Israelites.

JERUSALEM.—The capital of Palestine. Population estimated at from 15,000 to 20,000.

The Rev. Jonas King, who had engaged in this mission for a limited time, took an affectionate leave of his brethren in September, 1825, the time of his engagement having expired. He did not depart from Asia, however, till the last summer.—The Rev. Pliny Fisk, who, with Mr. King, was noted in the last survey in connexion with this station, died at Beyroot, on the 23d of October, 1825, greatly lamented by his brethren, and by the churches of this country. Jerusalem is not now the residence of any Protestant missionary.

The Rev. Elnathan Gridley and the Rev. Josiah Brewer, *Missionaries*, are now on their way to this field of missionary enterprise.

XV. SPANISH AMERICA.

The Rev. Theophilus Parvin went to Buenos Ayres, in the summer of 1823, under the patronage of the Board, where he still remains. His connexion with the Board, however, has been dissolved, on account of the peculiar circumstances of that country, which render it expedient, that Mr. Parvin should labor unconnected with any missionary society. He has lately been made a Professor in the University of Buenos Ayres.

The Rev. John C. Brigham has completed his exploring tour under the patronage of the Board. He crossed the continent from Buenos Ayres to Chili. From thence he proceeded to Peru, Colombia, and Mexico; and returned to the United States in the early part of last year. His report of the religious state of the southern republics was inserted in the *Missionary Herald* for October and November; and some part of his journal appeared in previous numbers. A particular account of his whole tour is preparing for publication in a separate volume.—Mr. Brigham, since his return, has been made Assistant Secretary to the American Bible Society.

XVI. AFRICA.

"At the last annual meeting of the Board, it was recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable. In compliance with this recommendation, the late Mr. Sessions, on his embarkment for the colony of Liberia, was requested to make proper inquiries, respecting the neighborhood of that colony, as a field for missionary labor. He cheerfully consented to do so; but his untimely death, on the homeward passage, deprived the Committee of any information which he might have obtained. An open correspondence how-

ever, between Dr. Blumhardt, of Basle, Switzerland, and Mr. Ashmun, of the colony, has passed through our hands; and from this it appears, that a mission might immediately be established, in the Bassa country, with encouraging prospects, if properly qualified missionaries were at hand.

"As a residence on the African coast is so fatal to white men, Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man, if sent as missionaries to the land of their ancestors. Inquiries have been made in the southern states, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent upon the claims of the African race; and we may expect that God will bless their investigations, and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants."

FOREIGN MISSION SCHOOL.

This school, situated in Cornwall, Con. has been suspended by the Board. The reasons for this measure, which has been some time under consideration, will be given in a subsequent part of this number.

GREEK YOUTHS.

Eleven Greek youths have been sent to the United States, by the missionaries of the Board, and, under its patronage, are pursuing their studies, preparatory to future usefulness among their countrymen. Two are now members of Yale college; three of Amherst college. Four are in the academy at Amherst, and two in the academy at Monson, Mass.

THE MISSIONARY HERALD.

"The *Missionary Herald* is the property of the American Board of Commissioners for Foreign Missions; it is published on terms which they regard as just and proper; and the profits of the work go for the benefit of the sacred cause. It is a monthly publication. Twelve numbers make a volume containing 400 pages, which is sold for one dollar and a half.

"The primary design of the *Herald* is to acquaint the Christian community with the proceedings of the Board and its Missionaries. These proceedings, whether in reference to our own population, to Southern or Western Asia, to Western or Southern America, or to the Islands of the seas, are generally described in a connected series, by means of letters, journals, abstracts, or reports. There are, also, compendious views of the more interesting religious and missionary intelligence not specially connected with the missions of the Board; of the character, numbers, and customs of the various nations, which are the proper objects of foreign missions; and, in general, of whatever has a direct bearing on the cause of Christian benevolence. And finally, the monthly numbers contain a particular acknowledgment of all donations made in behalf of the missions under the care of the Board.

"A work like this is essential to the Board. Depending on public charity, the Board could not prosper without some such means of making known readily its enterprises, successes and wants. It must have a publication which shall be wholly under its control, issued at stated and frequently recurring periods, and sent to numerous districts of country. Only then will its influence be strong, regular and extensive.

"The *Herald* is no expense to the Board. More than this, it has been a source of revenue; and, if subscriptions are well paid, will be so hereafter.

"It also lessens other expenses. It lessens expenses for agencies. Wherever the *Herald* is taken, the visits of agents need be less frequent and protracted, than they otherwise must be; for the *Herald*, not only performs a part of their work itself, but prepares the way beyond almost any other means, for their introduction and success. It also lessens expenses for printing;

Reports, tracts, sermons, &c. will need to be published, from time to time, even while the Herald has a large subscription; but were the circulation of the Herald to be limited, the expenditures for such publications must be proportionately augmented, or the missionary operations of the Board be abridged. Moreover, it saves much expense of *time* and *labor* to the Executive of the Board. Indeed, it appears quite probable, that in producing and sustaining the missionary spirit, at present in the land, the Herald has effected a saving to the general cause, of some thousands of dollars. And this, it is thought, should be taken into the account, in estimating the real profits of the work.

"Such being the value of the Missionary Herald as an agent of the Board, the Prudential Committee respectfully, yet earnestly request their friends and patrons to lend it their aid. In the judgment of many

respected friends of the cause, not a little depends its extended circulation."

SUMMARY.

Number of Stations occupied,	43
Preachers, from this country,	38
Male Missionaries and Assistants,	89
Female Assistants, including the wives of the Missionaries,	92—281
Native Preachers,	3
Other Native Assistants,	18
Churches, organized at the stations,	25
Native members of these Churches, upwards of	200
Schools,	about 200
Scholars,	about 20,000

RETROSPECT OF THE YEAR.

THE following review of the principal intelligence received, during the past year, from the missions under the direction of the Board, was prepared for the United Monthly Concert, held in Park-street Church, Boston, on the first Monday evening of December. At the request of several respected friends, it is inserted in the Missionary Herald, with some enlargement of matter, and a slight alteration of form.

The intelligence from BOMBAY, has never been so pleasing, and never so painful, as during the past year.

The letter published in April, was a most decisive document to prove, that the mission had struck its roots deep in the native soil, and wanted only more of the warmth of Christian patronage, soon to extend its branches wide. It contained a summary and very animating view of the advances made during the ten years past. The amount was, that preparatory work had been accomplished sufficient to enable a missionary, entering the field *now*, to exert ten times as much influence on the native population, as he could have done *ten years ago*; so that the same number of laborers might advance ten times as rapidly towards a glorious success, as they could have done only as many years since. Numerous channels of influence had been opened, and the waters of salvation had been made to flow in them. The attention of the natives had been gained, to a considerable extent;—that point, so difficult of acquisition, and yet so all important to any great and valuable results: and so much Christian knowledge had been thrown into the native mind, that impressions on the heart began to be visible, and fair was the prospect of an effusion of the Holy Spirit. Indeed, one person, as the first fruits of the harvest, had been admitted to the fellowship of the visible church.

But by the time the harvest was about to wave, lo, in the mysterious providence of God, the reapers had nearly all been removed!

It was just when this mission began to assume its brightest aspect, and when we were beginning to rejoice in that brightness, that a portentous cloud spread suddenly over the horizon. While the executive officers of the Board were assembled, with their brethren, in the house of prayer, at the Monthly Concert in September, they received the letters, which announced the death of Hall; and it was then and there, that the mournful tidings commenced its afflictive march through the land.

Hall died not, however, till he had seen at least a hundred thousand Christian books distributed among the Mahratta people; nor till he had witnessed the New Testament translated, faithfully, from the original Greek into the vernacular tongue of 12,000,000 of people, perishing for lack of knowledge. Nor did he cease from his labors, till his powerful mind, with its customary facilities of thought and force of expression, had composed an appeal to the churches, which, spreading abroad with the tidings of his decease, sent thrilling emotions through the land, and occasioned a multitude of prayers, that God would send forth laborers into the harvest.

And oh! who will not unite in this prayer? One more stroke, such as has thrice been felt in Bombay, in the short space of sixteen months, would silence, utterly, the voice of Christian preaching among the numerous population of that city. The general curiosity, which, for twelve years, has been waking up, would again become the apathy of death. The schools would decline, and the scholars forget their knowledge, lose their impressions, and glide away in the current of superstition, until, borne beyond the possibility of recovery, they would sink to rise no more. The books, which have been translated, printed, and circulated, with so much labor, and pains, and cost of health and talent and life, for want of the living voice to call attention to them, and impress a sense of their value, would be neglected and lost and destroyed. Congregations would cease to convene for religious worship; and the native, wondering what had become of the holy influence, that met him in the streets, and bazars, and temples, and fields, and every where, would pursue his idolatry as aforetime, before the light of heaven broke in upon his darkness. Already, may we suppose, has the current begun to set backwards; and every month, and every day, it gains strength!*

The fact of principal interest, in regard to the CEYLON mission, which has been communicated the past year, is, that the mission church now contains not less than *ninety native members*;—many possessing fine minds; several considerably advanced in learning; some useful preachers of the Gospel to their countrymen; and all hopefully pious, and, amid temptations such as we by experience know nothing of, adorning their profession by a Christian life.—We have been informed, also, that the prospect, at first dark and forbidding, has become hopeful, of raising the females of Ceylon from their deep degradation to their proper standing in society.—Happy, moreover, have we been to hear, that minds, which, only a few years since, valued caste at so high a rate, and knowledge at so low, that money would hardly induce them to forego the one for the sake of the other, now cheerfully disregard caste, and earnestly petition for the pleasures of enlightened thought.

From PALESTINE, during the early part of the year, we heard little but weeping, because Fisk, that ornament to the missionary character, had ceased to be seen on earth. Here, too, we could not but weep, when the beautifully simple letter of his surviving brethren, describing his last sorrows and pains, was received; and we heard the voice of lamentation, as that letter travelled through the churches. We trusted in God, however, who permitted Stephen, and even some of the apostles, to be cut off early in their ministry, in that very land, that the mission would not only survive, but prosper. Yet we dared not to anticipate such early and such strong impressions upon the corrupt and ignorant priesthood of Syria, as those concerning which we are now permitted to speak.† It now appears, that a spirit of inquiry is waking up again in the ancient birth-place of Christianity, and is beginning to run with so strong a tide, that it is not likely, if these western churches do their duty, that the powers of earth and hell combined, will be able to stop it.

The intelligence from the mission among the CHEROKEES, has been, on the whole, of a more decisive and cheering character, than in any former years—if we except, perhaps, the one immediately preceding. We have had

* It may be remarked here, that the sole reason, hitherto, why the mission at Bombay has not been more strongly reinforced, has been the want of suitable persons, who have been willing to be sent thither. Even now, notwithstanding the urgency of the case, the difficulties of this kind seem hard to be removed. And they are increased by a want of adequate funds. Oh, where is the spirit of apostolic enterprise!

† See a subsequent part of this number.

more proof, that Indians, properly situated, can be civilized, than has ever before been exhibited, since this country was settled by our fathers. Agriculture having made considerable advances, and government having assumed a definite form, under the influence of Christian principles, the general mind of the Cherokees has felt the same cravings for knowledge, that we do ourselves; and, during the past year, we have heard of their spirited efforts to procure, for their own use, a printing establishment, and to lay the foundations of a national academy.

Passing over the other missions among the Indians, for want of room to notice them properly, we come to the SANDWICH ISLANDS, which have occupied much of our attention, during the period now under review.

We felt, in the years previous to the one just closed, that the intelligence from this mission was by no means without high interest. Nor were we in an error. The dealings of Providence towards that mission, have been wonderful from the first. But the intelligence of the past year has transcended all that the most sanguine, even when warmed with former accounts, dared to expect.

Within this space of time, we have been told of nine chiefs, embodying a great portion of the civil influence of the islands, publicly professing their faith in Christ, and heartily entering upon the discharge of their duties towards God and their fellow-men. We have been told of half a score of churches, and more, erected by the natives themselves, for the worship of Jehovah, and crowded with attentive hearers. We have been told, by one who witnessed the sight, of more than 2,000 islanders, moving along in one interesting procession, bearing on their shoulders, from distant mountains, the materials for one of these churches, which, when completed, could contain 4,000 people, and was thronged to overflowing. We have been told of near 20,000 people under instruction, taught by competent natives, whom the missionaries had qualified for the service—of more than 12,000, able to read the word of God, were that blessed volume ready to be put into their hands—and of a most longing desire, every where expressed, to come into speedy possession of that richest treasure. We have been told of the effusions of the Holy Spirit at Honoruru, at Lahaina, and in different parts of Hawaii; and that, as the results of these heavenly visitations, more than 2,000 islanders, lately shrouded in the deep glooms of a barbarous paganism, have erected the family altar, for the morning and evening worship of the true God. We have been told of regular meetings for prayer among the females and among the males of those islands, just as there are among ourselves when religion flourishes; and of the high satisfaction, with which the once haughty and cruel chiefs mingle with those, whom they once despised and oppressed, in the solemn acts of devotion.

We have heard of changes in the characters of *individuals*, which, though great and surprising, cannot now be fully described. We remember the intemperate Karaimoku, regent of the islands, transformed into a sober, humble follower of Jesus—the conceited, haughty, jealous, cruel queen Kaahamānu, whose forbearance and lenity the affrighted natives, wherever she went, used to propitiate by peace offerings, as if she were a demon; now as actively benevolent, as she was once actively cruel; and as devoted to God, as she was once to Satan—and Kapiolani, also a chief woman, once intemperate, and the slave of every moral debasement that a vicious barbarism has attained to; now, reformed, intelligent, pious, actively benevolent, and with manners so improved, that civilized society would not blush to own her for its own.

Nor have we heard, the past year, of changes less wonderful in the manners and habits of *villages*, than of individuals. At Lahaina, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves. Locks, guards, the utmost vigilance, every precaution, were ineffectual. But, as we have been told the past year, so great has been the moral change in that place, that, for successive months, although every thing was exposed, and nothing was guarded, and hundreds of natives were entering the missionary's habitation every day; nothing, absolutely nothing, was lost. At Kaavaroa, on Hawaii, a little more than two years ago, the people were opposed to Chistianity, given to inebriation, quarrelsome, often engaged in domestic broils, and grovelling in the lowest ignorance and debasement. But within a few months we have been informed, on authority not to be questioned, that intoxication is no longer witnessed in that place; that there are no more family quarrels; that family prayers are uniformly attended; that kind offices are every where rendered; and that, from remote villages, individuals come to inquire respecting the new way, and with tears beseech that some one may be sent to instruct them. And so far had the people of this village advanced, that we were not surprised to hear of their forming a society to support their missionary, and that, from their "deep poverty," they had contributed for this purpose a greater value, than is ordinarily contributed for missions in our own towns.

Without dwelling longer on the intelligence communicated respecting this mission, we pass to a department of missionary effort, which has scarcely been alluded to in this retrospective view, and yet has not been overlooked in the statements of the year. We refer to the PRINTING ESTABLISHMENTS. Saying nothing of former years, we have heard, within a little more than the space of time now under review, of *three millions and a half* of pages, made living and efficacious by the religious truth impressed upon them at Malta, and Bombay, and the Sandwich Islands:—which is nearly half as many as have been printed in all the preceding years. We have heard, too, of the travels of these little eloquent messengers of truth—through the Sandwich Islands—over the populous Mahratta country—into Greece, and Asia Minor, and Syria, and Palestine—and into countries farther towards the rising sun: all calculated to produce the very best kind of intelligence known on earth, and adapted to act powerfully on the mind, elevating, enlarging, and strengthening it, and fitting it to live and move and act to some purpose on the stage of human life, and in the boundless spheres of eternity.—Oh who can tell how many fatal errors have been removed; and how many new, all-important, glorious views have been imparted!

Do not the events of the past year declare, with an impressive voice, that this cause is of God? And call they not loudly upon all to be co-workers with God, by contributing their aid to its advancement?

See we not, too, that money and labor, bestowed upon American missions to the heathen, have not been expended in vain? and that not in vain has prayer gone up to heaven?

And may we not perceive, that the cause is advancing with accelerated rapidity? The last year's intelligence was more interesting, than that of any previous year, and the last three years embrace more proofs of successful operation, than did the twelve that preceded. What if the progress for three, or six, or twelve years to come, should be like that of the three years past? Say you, it is more than we have reason to expect? So, twelve months ago, would what has since saluted our ears have appeared to us; and if the

good and animating intelligence, the past year, has exceeded what we had reason to anticipate, so may it be in time to come.

At any rate, the cause is of God. And though clouds may rise, and storms burst, yet let the churches but keep pace, in their efforts, with the plain indications of Providence, and ere long, the world will be filled with wonder at the extent and glory of the results.

REVIEW OF THE OTHER INTELLIGENCE OF THE YEAR.

THE facts, which will now pass in rapid review, are such as have been noticed in the past volume of the Missionary Herald. They are selected from the intelligence of the year, on account of their special interest.

From INDIA, the intelligence has been less abundant, than in some former years; but never, perhaps, more decisive in its bearing on the missionary question, as it respects that populous country. The current of improvement has become rapid enough to be seen, and strong enough to be resistless.

Two hundred and fifty years ago, England had but one newspaper, and was content with that. India has now *six*, in the languages of the country, designed solely for native readers, the product of native intelligence, and of native enterprise. And though the readers are comparatively few, and most of the papers of no great value, their existence is a fact, which the intelligent will regard as not unimportant.

North of Calcutta, far into the interior, in the populous city of *Dinagapore*, we have heard a missionary rejoicing over unequivocal proofs of the divine favor attendant on his labors: while a little to the south, at the preaching of some fishermen of that country, the inhabitants of a village have waked from their long sleep, torn their idol god from his temple, and presented him to a missionary of the cross; and were about to demolish the temple itself, and, from the materials, to erect a Christian chapel.

Farther to the south-west, at the well known *Vizagapatam*, we have heard, that the car of Juggernaut had so fallen in the general estimation, as, for a year, not to have made its customary appearance; and that its idols, regarded as no longer of value to the natives of the country, had been offered for sale to Christian missionaries.

Still farther south, but on the same side of the peninsula, we have heard of results of missionary labor, which are still more animating. At *Palamcottah*, long the seat of missionary labors, the powerful effects of Christian influence had begun to be witnessed. In the course of the past year, we have been told of *eleven hundred families*, dispersed through more than 120 villages, which have forsaken idolatry, and renounced the distinctions of caste. In some villages, we were informed the idol temples had been converted into Christian churches; in others, they had been demolished. One village was particularly mentioned, where *all* the inhabitants, at their especial request, had been assembled for Christian instruction; while three other villages, incited by this example, had sought to be instructed in the same manner.

We have heard, also, from the *Syrians*, on the western side of the peninsula;—those native Christians, for whom Buchanan waked up the sympathies of England and America; and we have seen, with pleasure, how, under the fostering patronage of the Church Missionary Society, they are gradually improving in doctrine, in discipline, and in practice.

At the commencement of the year, the most painful uncertainty hung over the fate of the missionaries in *Burmah*. Whether they were living; or, by disease, or starvation, or the hand of violence, had been removed from the world; no one presumed to conjecture, for there were no data, upon which to ground an opinion. Late in the year, however, through the wonderful providence of God, they emerged to light, and tidings from them has diffused universal joy.

The southern parts of *Ceylon*, as well as the northern, have also furnished the most pleasing intelligence. We have heard of whole parishes, in which are heathen temples, but no worshippers; and we have been told, by a missionary from that island, that a temple of Budhu had been offered by the natives for Christian worship, and that in proportion as the Bible had been circulated, the influence of caste had been destroyed. Twenty thousand people could read that blessed volume; and before the present year expires, it is expected, that one in fifty, speaking the Cingalese language, will, by the British and Foreign Bible Society, be supplied with the blessed volume.

MADAGASCAR has been noticed in our work only incidentally; but some of the missions in SOUTHERN AFRICA have passed under review. Among the *Hottentots* and the *Caffres*, the word of God, as we have learned, steadily gains influence. Respecting the *former*, their punctual attendance on the daily public exercises of devotion, their seriousness of demeanor while there, their readiness and liberality in contributing toward the temporal necessities and religious improvement of their brethren, and their orderly deportment and moral conduct at all the stations, evince, that the Gospel has come to them "not in word only, but in power." How flourishing the older stations among the *Caffres* must be, may be inferred from an account, received during the year, of one recently established, and named after the founder of Methodism. Before this station was formed, the people there assembled were naked, rambling on the mountains, murdering strangers, living on plunder, destitute of the word of life, unacquainted with the Sabbath. But fifteen months afterwards, as we learned from a respectable visitant of the station, this same people were collected into something like a civil society; most of them wore some clothing, and several were very decently clad; and all were taught to worship the true God, and to reverence his Sabbath. From their habitations, or from among the bushes of that wild region, the voice of prayer and of praise was every morning heard to ascend.

From MALTA, we have heard of near a million of pages, filled with pious matter, and issued from the English missionary press; in addition to the publications of our own similar establishment on that island.

From CONSTANTINOPLE, a report reached us, in the latter part of the year, founded on the declaration of the indefatigable Wolff, that 500 Jews in that city professed to believe in Christ as the Messiah. Intelligence from other sources, constrain to the opinion, that, at least, an active spirit of inquiry has been excited among the Jews of the Capital of the East;—an event as strange, as it is worthy of grateful observation.

The intelligence from RUSSIA, casts a shade over this picture of light and life; but it is neither deep, nor very portentous. For, the circumstances, under which the Russian Bible Society was suppressed, show, conclusively, that it had acted strongly on the public opinion of the nation, and had increased the amount of general intelligence, and had called forth an expression of it, in regard to the rights of the people, civil and religious. The seed, thus sown, will not be lost. Doubtless many streams have been made to break forth in the Siberian desert, which will never dry up; and the flow of opinion and feeling, thus begun, may continue and increase, till a flood of blessedness shall cover that vast empire.

A stronger and more painful sensation of alarm filled our minds, when we heard of the controversy in that greatest wonder and glory of the age, the BRITISH AND FOREIGN BIBLE SOCIETY: and great was the satisfaction, with which we announced the suspension of the controversy, in a decision which must commend itself to all the lovers of revealed truth. The sturdy spirit of Scotland, which had been roused in the contest, seems not to have been wholly allayed; but we wait in calm expectation of a striking display, in the result, of providential wisdom.

From the dreary coasts of GREENLAND, where it would seem nothing short of Moravian benevolence and zeal could live and labor, we have heard of the triumphs of the Gospel. Delightful sight! to behold human nature so wrought upon by grace, that it can empty itself, in humble imitation of the Lord Jesus, and fly from the lights of science, and from the comforts and consolations of civilized and Christian life, to polar snows, and frost, and barbarism, that it may bring to the knowledge of the truth, and to the bliss of heaven, a race of men overlooked by all the world beside! And these benevolent men have not labored in vain. They have founded a Christian church in Greenland; and with sweet transport they now listen to the high praises of God, as they ascend from those icy cliffs to heaven.

From the young, but growing republics of SPANISH AMERICA, a messenger of the churches has, during the past year, returned with good tidings:—not, indeed, that a wide door and effectual, is opened to the ministers of a pure religion; not that numerous souls in those extended regions are rejoicing beneath the effusions of the Holy Spirit;—but that a vast amount of mind has broken from the shackles of ages; that intelligence is springing into life and activity; and that public opinion, all over that land, has felt the pulsations of liberty, has heard the com-

mand to go forward, and has commenced its resistless march. From the advancement of society, we expect that degree of religious toleration, both in the laws and in the general feeling, which will give scope and efficacy to the operations of Protestant benevolence.

Far beyond the ridges of the Andes, in the bosom of a vast ocean, unknown to the world until lately, and when known, known only to be pitied and despised, lie the little clusters of the HARVEY and RAIVAVAI ISLANDS. Of these, the last year has held before our eyes a picture, made lovely and attractive by its moral beauty. Polygamy, infanticide, war, cannibalism, no longer offend the sight. In vain do we look for the wildness and ferocity of the savage. In vain do we listen for the yell of the warrior, or the shriek of the victim. Every where there is peace, and order, and neatness, and industry. The whitewashed cottage adorns the landscape, and the church gives grace and dignity to the whole. And by what agency has this change been effected? "Not by might, nor by power." A few natives of the Society Islands, who, through the instrumentality of missionaries, had felt the love of Jesus shed abroad in their souls, voluntarily offered themselves as the heralds of the cross to these islands, and were sent thither at the hazard of their lives. There, alone, unsustained, except by the Lord of missions, they prayed and taught, with unceasing diligence, till idolatry fell before them, and barbarism fled away, and the Gospel, as the corrector and the rule of life, became gloriously triumphant.

We should add, in closing this retrospective view of the year, that, in our notices of the STATE OF RELIGION IN THIS COUNTRY, we have reported an accession to our churches, of not less than 7,000 persons; and have announced the existence of revivals of religion in many places, from which we have seen no numerical returns sufficiently authenticated to admit of their insertion in our pages. We should not be surprised, if extended and accurate inquiries should shew the accessions to the churches, during the year, to have been three, or four, or six times as numerous, as the number mentioned above. "*He that watereth, shall be watered also himself.*" Prov. xi, 25.

American Board of Foreign Missions.

PALESTINE MISSION.

FROM MR. GOODELL TO THE CORRESPONDING SECRETARY.

THE following communication is dated "Beyroot (Syria) June 19, 1826;" and, with the articles that follow, from the same pen, embodies much interesting matter.

My design in this communication, is to state a few facts, which have an important bearing on this mission, and which will place before you some of its interesting features; and as they are entirely unconnected with each other, I shall arrange them under separate heads.

Of the Jews.

When we first came to Beyroot, the Jews had no more dealings with us, than they had of old with the Samaritans. We could not induce them even to call upon us; and if we visited them or their school, they looked upon us with the eye of suspicion. But a course of uniform kindness on our part has apparently overcome many of their prejudices, and inspired them with confidence; and we now have much inter-

course and much religious conversation with them. Two years ago they would purchase only a *certain edition* of the Old Testament; *now* they come a journey of several days, and purchase even the *prohibited* edition. *Then* they would not purchase the Prophets by themselves, and the very name of the New Testament appeared to excite great uneasiness and abhorrence in their mind; *now* they purchase not only the Prophets but even the New Testament, also, when it is bound up with their own Scriptures.* *Then* they had no other idea of Christianity than what they had acquired by seeing the superstitions, idolatries, and abominations of these corrupt churches; *now* a few of those in Beyroot have had entirely different views presented to their minds, and many solemn considerations urged upon them. One individual, with whom we have had the most conversation, has promised to read the New Testament, and to believe in Christ, if he finds evidence that he is the true Mes-

* Since writing the above, we have learnt with grief, that the Jews, who bought the whole Bible in Hebrew, cut out the New Testament in many instances, if not in every one, and sold it in the Bazar for waste paper.

siah. We had just succeeded in establishing a school among them, when it was broken up amidst those terrible occurrences, which followed the visit of the Greeks here, and has not been since renewed. The Jews, like the Christians, are lamentably ignorant of their own Scriptures; and, like the latter, have incorporated with divine truth so many of their own traditional legends and absurd tales, that to bring them back to the simple word of God, is like clearing away piles of rubbish, which have been accumulating for many centuries.

Of the Armenians.

You already know, that the Archbishop at Sidon, the Archbishop in my family, and the monk in my service, have married wives, in violation of the most sacred canons of their own, and of all the oriental churches. This bold step of theirs, in breaking away from the customs of their fathers, has been noised abroad through the whole country, and has produced not a little excitement. Another Armenian monk, has also recently followed their example, under circumstances of special interest, which are as follows:

Archbishop Jacob Aga, at Sidon, sent him to Damascus to transact business with the Pasha. The Pasha made many particular inquiries respecting the Archbishop, his age, circumstances, family, character, &c.; and similar inquiries, also, respecting the Archbishop, who is with me at Beyroot. He then said to the Cadi, the Moolla, the Mufti, and all his courtiers about him, "Listen; one year ago, while I was with the Grand Vizier at Constantinople, the Armenian Patriarch came before him, with a long complaint in writing against Jacob Aga, and Signor Carabet, for marrying wives; saying it was contrary to their sacred books, an innovation in their church, &c. &c. But before he had finished what he had written, the Grand Vizier, looking at him with a smile of contempt, said, 'You may put up your papers. If your books are opposed to the marriage of the clergy, your books are not sacred, they are false. Our books are true and sacred. The Koran is from God, and commends marriage in all.' With this he dismissed the Patriarch." Then turning to the Armenian, the Pasha said, "Are you not also a monk?" Being answered in the affirmative, "I advise you as a friend," said he, "to follow your false books no longer, but to take a wife." The Armenian, overjoyed, hastened back to Si-

don, on the next day after his arrival married a wife, and the day following came to Beyroot, to inform us of all that had passed.

One important benefit of these marriages has been, to excite inquiry, to bring the Bible into notice, and to lead to the examination of other customs and canons, which have had the sanction of ages, and all the corroboration, which pretended miracles could give. I do not think I state more than sober facts will justify, when I say, that the Armenians appear to be awaking from the slumber of many generations, and to be in a state well suited to receive a powerful and desirable impression from the labors, and examples, and instructions of able and devoted missionaries.

Jacob Aga, at Sidon, collects his neighbors every Sabbath, and reads with them, or to them, the sacred Scriptures, interspersing the same with remarks, which, though probably not very experimental or spiritual, but confined to the external affairs of the church, yet serve to direct men's attention to the Bible, and thus to "prepare the way of the Lord." Two or three individuals, and one of them of the Greek Catholic church, now enter into all his views, and take part with him in all his discussions.

Signor Wortabet, in my service, who left the convent about a year and a half ago, as wild and as thoughtless, as it was in the nature of a convent to make him, has now apparently conviction of sin, and is an earnest inquirer, not so much to know what is truth, as to know what salvation is, and how it is to be obtained. After a deeply interesting conversation with him a few evenings since, in which I seemed really to have come once more into the province of the Holy Spirit, he made a request, which, as it was the first of the kind ever made to me in Syria, was deeply affecting to me. "I wish you," said he, "to pray for me. Pray that God would send his Holy Spirit to form in me a new nature. I pray more earnestly for this every day, and desire it more ardently, than any thing else, or than all things else in the world. But I fear, God will not hear my prayers. I think he will hear yours."—In this request, he was joined by another individual, of whom more presently.

Of Individual Inquirers.

It was not till within a few months, that we found any among the Arabs, who would acknowledge themselves to be in a state of sin and death. Every body "fasted twice a week, and thanked

God, that he was not as other men." Several individuals appear now to be convinced, that they are in a state of condemnation; and when asked the question, frankly confess, "I have not been born again; I am dead in trespasses and sins; I am in the broad road that leadeth to destruction." On such minds, divine truth, of course, falls with additional power. Of this class are three of our schoolmasters.

A few no longer frequent the churches, nor confess to the priests, nor observe the fasts, nor pray to the saints, nor bow down before their images, nor regard the festivals in honor of them. Of this class, is an Arab youth of the Greek Church, who has been with me near two years. It is now more than six months, that he has professed to renounce all dependance for salvation upon the intercessions of the saints, the numerous fasts, the oft repeated prayers, and prescribed nostrums of his church, and to believe, that the blood of Christ alone can cleanse him from guilt. On the recent death of his mother, he refused to pay any thing to the priests to secure their prayers for her benefit. His father and brother and friends, first entreated, and then reviled him, and the priests threatened him; but he still persisted, saying, "I had better buy bread and give to the poor, for this will be a real charity; whereas, praying forever for my mother, will not alter her condition." The priests said, that perhaps he would soon die, and no body would pray for him. He replied, "I wish no one to pray for me after I am dead; it will be of no avail. Now while I am in life, I must love God, and read his word, and believe on Christ, and that is sufficient." "What! have you turned English?" they exclaimed. "It makes no difference what I am," said he, "if I am right."

Of this class, also, is another Arab youth of the same Church, about thirteen years of age, whom we have instructed in Italian and English, and caused to be instructed in the grammar of his own language, and in ancient and modern Greek. His name is Asaad Jacob; for more than three months he has been in my family, and is now of use to me in copying English and Italian, and writing Arabic and Greek. He was thoroughly superstitious, and really believed, as he recently told me, that the priests were able to pardon whatever sins he might be guilty of; and that, on this presumption, he might deliberately commit, before hand, any sin, which it might be for his interest or pleasure to commit. Many have

been the conversations we have had with him, during eighteen months past, many the opportunities we have embraced of reading the Scriptures with him, and many and various the arguments we have set before him from the Bible; but not till after a long time, did there appear to be a surrender of his former erroneous opinions, or the least abatement of his confidence in the councils and fathers, and in the dogmas of the church. But in regard to all these things he is now entirely changed, and in consequence, has brought down upon himself the displeasure of his parents and friends, and the indignation of the priesthood. "Ah!" said one of his brothers, after urging him in vain to attend upon some of their foolish ceremonies, "you have become what I always said you would, if you had so much intercourse with these men, viz. a heretic." One of the priests, after railing at him a considerable time in the church, broke out into exclamations like these; "Alas! unhappy youth! lost! lost! lost! gone beyond redemption! undone forever!"—He paused.

"But is there no help? Can nothing be done to arrest divine vengeance, and to save this youth from everlasting fire?" After a second pause, he turned to Asaad, and said, with softened tones, "But perhaps there may yet be hope. If you will purchase a few candles to burn before the blessed Virgin, I will undertake your cause, and will save your soul from eternal death." This took place before he had broken off from all connexion with his church, and tended greatly to hasten his entire separation from it.

After such a change in his views, he thought himself, (as it would be very natural for him to think,) renewed in heart; but having become more acquainted with the nature of this change, he is now without hope, and is the individual, who united with Signor Wortabet in that interesting request above mentioned, that I would pray the Father to send them the Holy Spirit.

Of the younger brother of Asaad Shediak, we know but little at present, except that he refuses to go to confession, desires us to remember him in our prayers, and is called by the Patriarch a *heretic* and *accursed*.

Another Maronite youth near us, appears to be in as interesting a state of mind, as any I have described. He had imbibed strong prejudices against us, and had avoided all intercourse with us, till his own mind had become deeply impressed by reading a New Testament, that fell in his way. He now comes almost every night to read the

Scriptures with Mr. Bird, and to beg his prayers. He himself thinks that he has been born again; but, though his case appears hopeful, we choose for the present to suspend our opinion. The persecutions, which, unless "*a great company of the Priests become obedient to the Faith*" seem likely to fall heavily upon all who openly espouse the cause and the religion of the Bible, will, doubtless, have the effect of preventing many from permanently joining us, whose hearts are not under an influence more than human. That such an influence begins to be felt here, we can no longer doubt. It really seems, as if this were "the acceptable year of the Lord," and as if the Holy Comforter, so long banished from these regions, had come back in triumph, to make these "tents of Kedar" once more the sweet abodes of peace and love. We have joy in our hearts; we have joy in our dwellings; and we look, with the most devout earnestness, and delightful anticipations, to the day, when such "times of refreshing shall come," as shall give joy to all the churches, and shall fill all heaven with praise.

Yours affectionately,
W. GOODELL.

MISCELLANEOUS EXTRACTS FROM MR.
GOODELL'S CORRESPONDENCE.

June 30.—Asaad Jacob came to me for protection on the 19th of March, while the hostile Greeks were in this neighborhood, and has continued with me ever since, and at present, seems likely to continue for a long time to come. The Great Head of the church manifestly designs him for usefulness.

Almost every day, we read the Scriptures in ancient Armenian, modern Armenian, Turkish, Turkish Armenian, ancient Greek, modern Greek, Arabic, Italian, and English; and sometimes we hear them read in the Syriac, Hebrew, and French. Seldom do we sit down to our meals without hearing conversation at the table in ancient and modern Armenian, Turkish, Greek, Arabic, Italian, and English. And with the exception of the Italian, prayers daily ascend from this house, I hope to heaven, in all these languages.

During the year previous, Mr. G. says they had distributed, gratuitously, more than one hundred of their sacred books, and sold *three hundred and seventy-nine* for 118 dollars. The greater part sold, were Hebrew and Armenian.

The number of those who read the Scriptures with us every evening and

every Sabbath, gradually increases. Among those on the Sabbath, are found Armenians, Greeks, Greek Catholics, Maronites, Jews, and occasionally a Syrian, a Mussulman, or a Latin. Those of us, who read with them, are from England, America, and Germany. Our assembly is literally of "many kindreds and tongues." We are always able, when necessary, to have reading and conversation in ten or twelve different languages, exclusive of several dialects.

Several respectable individuals said to me to day, "So much inquiry on the subject of religion has probably not been known before in this country, for more than a thousand years." The priests are filled with wrath, and pour forth their threats, and their curses, in torrents. But their violent dealings, though they doubtless deter many from coming to us, and though they are grievous for the poor sufferers, yet awaken so much the greater curiosity in the public mind, to know "what this new doctrine is." Many do not hesitate to condemn the Patriarch's treatment of Asaad Shediak, and seem hardly to have expected that their spiritual guides would go so far in the work of destroying men's lives.*

We leave all events with the Great Head of the church, knowing full well, that the experience of his people has been in all ages, as in Egypt, "the more they were afflicted, the more they multiplied and grew."

In a postscript to a letter, from which the foregoing extracts are made, Mr. Goodell states this noticeable fact:—

It is very common here for people to change their religion, i. e. to become, Greek, or Greek Catholic, or Maronite, or Latin, &c. and nothing is thought of it;—but to become truly *honest, serious, conscientious Christians, to take the word of God as the only rule of faith and practice, and to live soberly, righteously, and godly in the world*; this, it is to be feared, has not been known here before for many centuries, and it awakens all the malice and rage of minds, that are "enmity against God."

July 26.—So much is now transpiring every day in regard to religion, as to keep us in a high state of expectation. Scarcely a day passes, in which we can

* There has been, in former numbers of our work, a mere notice of the cruel treatment received by Asaad Shediak from the Armenian Patriarch, in consequence of the change in his religious views; but the documents, in which his case is particularly described, have not come to hand, and are probably lost. The reader will carefully distinguish between Asaad Shediak and Asaad Jacob. Ed.

be said to have quiet, unagitated minds. Another Armenian priest has come a long journey to see us and to join us, so that I see not but that we are like to become a *kingdom of Priests and Arch-bishops*. The Greek Catholic Bishop sent his deacon four times recently to converse with an individual at Saide whom he suspected of embracing our faith; but the individual used such unanswerable arguments with the deacon, as to bring him over to the same views. O that the work of regeneration might keep pace with the excitement! Asaad Shediak—it is now a week since we have dared to pray for him with any degree of confidence, that he was living. Though, if he be still alive, we have much hope of his being restored to us immediately; as the Patriarch confesses himself wearied out in attempting to reclaim him, saying he becomes more a heretic every day.

The Patriarch wrote to the brothers of Asaad, to come and take him; for he was almost dead from his bonds and stripes, and he could not bring him back to the Catholic faith.

LETTER FROM ASAAD JACOB TO THE CORRESPONDING SECRETARY.

THE following letter was written by the youth, who has been repeatedly mentioned in the preceding extracts from Mr. Goodell's correspondence. The reader will perceive, that we have allowed this remarkable young Arab to speak in his own imperfect English, inasmuch as greater interest is thereby imparted to his shrewd good sense. He was taught our language by Mr. Goodell and Mr. Bird.

Beyroot, July 13, 1826.

My dear friend.—I write this to tell you, that when I believed like the Church, said, I loved very much to go in the Greek church to prayer and confession, and to read with priests and bishops; and I thought there is no religion but the Greek religion. Once I confessed to the priest, and told him, "I have eaten a little cheese in the Wednesday." The priest said, "God have mercy!" and told me, "this is great sin, and if you not do this which I tell you, and do not give the poor and me money, and ask God and the saints for your pardon, you must go to hell." I was very sorry and cried. I thought *that* is sin; that is, the cheese I did eat. I told the priest, "O my priest, I can do so." He said, "You must five months pray every night to the saints, and kiss the ground

forty times every night, for this great sin," that is, the cheese, "and then your sin will be forgiven." I did so five months, and then came to the priest and told him. Said the priest, "Very well; now you are a Christian." That prayer which the priest told me to say five months, is the 24th for the Virgin; and every night I read it. Another time I confessed to the priest. In that time I had no great sin, because I had not eaten no meat, neither cheese; because the great sin, the cheese and meat, I did not eat, because I was afraid he would tell me like before. In the next day, I wished to receive the sacrament. Before I went to the church, I told the priest I washed my face, and entered a little water in my mouth. He said, "You cannot receive the sacrament, because the water entered in your mouth; after five months you will receive the sacrament. Go and worship the saints and cry." I was so five months, and after, I received the sacrament. But now I see all that was lie and sin; nor cheese nor meat defile the man; and I saw in the holy Gospel, which is better than every book, and the book of our Saviour Jesus Christ, which he gave us; and I know, when our Saviour and his disciples received the holy sacrament, they have eaten, before, the passover, and then they received the sacrament. Once I confessed to a priest in the mountain. I told him, "I have eaten meat in the fast." He said, "Ah! you have great sin." I asked him, "What I do to be forgiven my sins?" He said, "You must go pray, and worship to the saints, and ask them to forgive your sins, and you must give me some money for to pray I for you."

I came to Mr. Goodell's house, and I read the Gospel. When I read the Gospel, I saw all that talking was lie and sin, that is, the worship, to the saints, and give him the money for to pray for me; and saw in the Gospel, no one can forgive the sins but one only, our Lord and Saviour Jesus Christ, who died for our sins, and for to save us. When I saw this in the holy words, I read the second commandment, "Thou shalt not make unto thee any graven image, thou shalt not bow down to them;" and the priest says, I must worship before them. I saw indeed the priest told me contrary to the words of God, and that it was sin and lie, and I did not worship, nor did give him any money.

Again I went to the mountain; I saw that same priest there; I went to the Church, the priest began to talk with me about the religion. The priest asked me if I worshipped the saints. I

told him, "No; because that is lie and sin." He said, "Now you are foolish." I asked him, why? He said, "Because you said there is sin in the worship." I told him, "Yes, great sin." He said, "The Councils said that, and we must do it." I told him, "No; I cannot do like the commandment of men, but I must do what the Lord and Saviour Jesus Christ said." The priest said, "Well, the Councils said like the Gospel and Jesus Christ." I told him, "No, that is lie." He said, "What lie, or what thing contrary to the commandment of God, said the Councils?" I said, "You told me for to worship to the images of the saints, and that the Councils said so." He said, "Yes." I told him, "God said, 'thou shalt not make unto thee any graven image, nor any likeness of any thing, that is in heaven above, or that is in earth beneath, nor that is in water under the earth; thou shalt not bow down thyself to them, nor serve them,' and you say, we must worship them, and the Councils said for to worship them: that is lie and sin, and contrary to the words of God." I told him, "Jesus Christ said, 'thou shalt worship the Lord thy God, and him only shalt thou serve;' and you say, 'we must worship the saints.'" I told him, "I know indeed you say contrary to the words of God. You say, 'If I eat meat on Wednesday, it is sin, and I go to hell.'" I told him, "Jesus Christ said, 'whatsoever entereth into the mouth do not defile the man.'" The priest said, "Well, but the Councils judge so, and we must do it." I told him, "St. Paul said, 'no man judge you in meat, or in drink, or in new moon, nor things like this.'" I asked him for to give me the Gospel of the Church. He said, "Why?" I told him, "I wish to read a chapter in John." He said, "No! because the Gospel is not for every one, but for the priests only." I told him, "The Gospel says, *Search the Scriptures*, and you say *not*." I asked him another time, "Give me the Gospel." He said, "Are you foolish, do you not understand me?" He said, "The Gospel is given to the priests only." I asked him, "Who said so?" He said, "The Councils." I told him, "If the Councils say, every one must go unto the sea, and put himself in it, for to go to heaven,—put you *yourself*?" He said, "No." I asked him, "Why?" he said, "The Councils do not say it." I told him, "If I and another ten men with me make a Council, and say, every one must cut his hand, for to go in heaven,—cut you your hand?" He said, "No." I asked him, "Why?" He said, "The Holy Spirit was with the Coun-

cils?" I asked him, "Believe you this without proof?" He said, "Yes, I believe this without proof." I told him, "Why do you not believe *me* without proof?" Then the priest said, "I must go to feed the silk worms; now is not time." I told him "Very well, good by;" because he was angry with me; and I went from the Church.

After three hours was the time for the prayer in the evening. I went to the church because my father told me for to go. I saw the priest there in the church. I told him, "Excuse me." When the prayer was finished, I came back from the church. I told the priest, "Good by." He answered to me, "Do that which I told you." I told him, "I cannot do it, because I saw it lie." He said, "You are foolish now;" and said, "God open your eyes!" I said, "Amen." I told him, "Pray for me, so that God open my eyes." He said, "God do good for us and you!" I said, "Amen;"—and I went from there.

I tell you about myself. I did not know before, every thing the church said was wrong, and lie, and sin. I tell you also, some read the Gospel, and think all is lie, which the church says. Many come and read with us every evening. I thank you for to pray for those who come and read with us. Many come and read with us the Sabbath day. Some of those are Greek, and some Greek Catholic, some Maronites, some Armenians, some Jews, some Mussulmans, some Franks. I ask you for to pray for them, and remember us in your meeting. Oh! I thank you for to send for us your missionaries, because the harvest truly is plenteous, but the laborers are few. In Jerusalem, and in Ramla, and Joppa, and Tyre and Sidon, and Damascus, and Aleppo, and Tripoli, and all this country, are no missionaries; only in Beyroot. Oh! I thank you to send to us your missionaries for this poor country; and I tell you I am with Mr. Goodell in his house. Mr. Goodell told me yesterday, about you give money for missionaries and books. I thank you for this poor country, and thank you for to send to me your letters. I tell you, I have learned the Italian, and the English, with Mr. Goodell, and Mr. Bird. I know now in Greek, and Italian, and English, and Arabic, and I write to you my name in four languages: I tell you if you were here, you would cry for this country, because all do not know the Gospel; but in Beyroot are some who know, because Mr. Goodell and Mr. Bird preach the Gospel always in Beyroot.

Your unknown Arab friend,

ASAAD JACOB.

FOREIGN MISSION SCHOOL.

THE suspension of the Foreign Mission School was mentioned in the preceding survey of the missions of the Board. The reasons for that measure are thus given in the Seventeenth Report of the Board.

The Committee appointed by the Board, at the last annual meeting, "to take the whole subject of this school into consideration;—to visit Cornwall, and there confer with the agents of the school; to examine into all its concerns; and to report to the Prudential Committee their opinion respecting the course, which Providence shall seem to render judicious and necessary," held two meetings on the subject referred to them, and ultimately reported, as the result of their deliberations,

"That the interest of the missionary cause do not require the continuance of the school; as most of the great objects, which it was designed to accomplish, can now be more easily and effectually attained by other means."

The Committee therefore recommend that the school be discontinued, "at such time, and in such manner, as the Prudential Committee shall think advisable."

At the earliest opportunity, after the reception of this report and recommendation, the Prudential Committee entered upon the consideration of the subject, and came to the conclusion,

"That the Providence of God appears to indicate, that the continuance of the Foreign Mission School in Cornwall is not expedient."

Suitable measures will therefore be taken to carry this decision into effect, with as little inconvenience as possible.

The Prudential Committee passed resolutions, gratefully acknowledging the assiduous and disinterested services of the gentlemen, who have composed the Board of Agents of the Foreign Mission School, and the patronage, which has been afforded to the institution by friends of missions in different parts of the country, and especially in Litchfield county.

In making known this decision, the Committee think it proper to give some of the reasons which led to it;—especially those which rest on facts generally known, and upon principles of extensive application.

1. The design of giving a good education to young men of heathen birth and parentage, in order that they may aid in evangelizing their countrymen, can now be executed more favorably at several missionary stations, than at any

place in a Christian country. A larger portion of the pupils, hitherto educated at the Foreign Mission School, have been natives of the Sandwich Islands, and of the Cherokee and Choctaw countries, than of any other parts of the heathen world. When the School was established, neither of the missions now under the care of the Board at these places, had been commenced; and the mission at the Sandwich Islands had its origin from the School. Yet now the young men of those islands can receive an education more suitable to the stations they are to occupy, and more likely to render them useful to the mission, without leaving their native shores, than they could possibly receive in the United States. And all this can be done not only without any expense to the Board, but with the prospect of their being afterwards directly employed in the service of the Board, (that is, so many of them as shall be needed,) at less than half the expense, which would be required to support the same number of young men, who had resided some years in the United States. So fully persuaded are the missionaries, that this is the preferable course, that Mr. Ellis, availing himself of their experience and his own, advised Sandwich Islanders now in this country to return home for an education; nor have the missionaries, at any time during their residence at the islands, advised young men to visit America, for the purpose of being instructed.

In the Cherokee nation, several missionary schools have been established, where youths of both sexes receive a common education. At some of these, the children are boarded by the mission; at others they live with their parents. When boarded by the mission, the expense is less than at Cornwall, beside avoiding the cost and delay of long journeys.

The Cherokees have also taken measures to establish an academy for themselves.

Among the Choctaws, the state of things is not materially different.—Boarding schools have been in existence several years, and many youths are now enjoying the benefits of them. There is also a Choctaw Academy, in the state of Kentucky, easily accessible, and supported entirely by one of the annuities paid by government, and originally appropriated to the express purpose of maintaining a higher school.

Besides, there is at present no disposition, either among the Cherokees or Choctaws, to send their young men to Cornwall.

This statement shows, in the clearest manner, how proper it may be to

change a course of measures, when the most material circumstances which led to that course of measures, are entirely changed.

It may be proper in the incipient stages of missions, that some young men should be sent where they can enjoy, for a season, higher advantages than can be at first offered at the missionary stations. And there may be cases, in which individuals may be taken for an education from tribes where no missions are yet established. We have numerous academies throughout New-England, where a few youths, in these circumstances, might be placed, at an expense not greater than the average cost of maintaining each pupil at Cornwall. It is highly probable, that several young men from Indian tribes may be selected for this purpose, though their number would not be sufficient to authorize a separate institution for their benefit; and possibly some of them may be carried even further, and be fitted for extensive usefulness, as preachers of the Gospel, and translators of the Scriptures, by receiving a thorough academical and professional education, in some of our colleges and theological seminaries. Already several Greek youths have been put upon this course; and there seems no good reason, why a similar plan should not be adopted, with reference to select and promising young men from among the Aborigines of our country.

2. There are serious difficulties in conducting an institution, composed of young men brought from the wilderness, or from distant pagan countries, and formed into a little community by themselves, while they are more or less exposed to various influences from the surrounding population. If they are very much secluded from society, they learn little of the manners, habits, and modes of thinking and acting among the whites, and derive few of those peculiar advantages, on account of which they were brought into the bosom of a Christian community. In this case, they come in contact with few cultivated minds, learn little of human nature, and, on leaving the institution, have no confidence in themselves, and feel as helpless as when they commenced their education. If, on the other hand, the school should be in a place of great public resort, or easily accessible, the interruptions from visitors, and the exposure to indiscriminate intercourse, would require uncommon skill and management. Not that it would be impossible to establish certain rules of intercourse, and to enforce them; but the great difficulty would

lie in pursuing such a medium, as should secure some acquaintance with improved and refined Christian society, and should exclude those attentions which would dissipate the mind and prevent suitable application to study.

It is extremely difficult, also, to treat these children of the forest in such a manner, as not either to exalt them too high, or depress them too low. The most eligible plan would be, it is apprehended, to place them on an exact equality with youths of our own country. But it is questionable whether this can be done, so long as they are kept in a separate institution. They are objects of great curiosity; especially those of them, who possess good talents, and make commendable progress in their studies. If permitted to visit at all, and to see different parts of the country, they are apt to receive more marked attentions from persons of all ages and both sexes, than any of our own young men receive, or than we should think it safe and proper that any young persons should receive. At the same time, they are treated, in various respects, as though they were and must be inferior to ourselves. This results not merely from the difference of complexion, but from the hereditary feelings of our people in regard to the Indians. These different kinds of treatment, which result from inquisitive curiosity, mixed with Christian benevolence, on the one hand, and from established prejudices on the other, make the young men feel as though they were *mere shows*, a feeling which is too accurate an index of their real situation. If they have not sagacity enough to see this situation, (though most of them have,) they become *spoiled children*, having neither the simplicity of their former condition, nor the stability of men.

But it is supposed, that the case will be different, if one, two, or three Indian youths are placed in a school, or a college, where all the rest of the learners are youths of our own country. After a short time, the peculiarity of their situation will have passed away with its novelty; and they will stand, as they ought to stand, on a perfect equality with their fellow students. There is scarcely any thing more important, in the preparatory measures with reference to Indian civilization, than that this feeling of equality should be cherished in the minds of those, who are to exert a prominent influence on their countrymen.

To sum up the matter in a few words: The principal use of the Foreign Mission School, from the time of its institu-

tion to the present day, has been supposed to consist in the means it afforded of aiding missions. Now it is found, that the principal missions from this country cannot avail themselves of its aid. And, with respect to other heathen tribes, various methods can be adopted, by which a suitable number of select youths may be educated, whenever there is a prospect of such a course being productive of benefit to their countrymen. The successful management of a school of youths born in pagan lands, and placed together in the midst of a civilized community, requires a peculiarly happy concurrence of circumstances, with a rare combination of talents, which can hardly be expected.

There are many things which strongly indicate, that schools, colleges, and other seminaries, should be set up as quick as possible in heathen countries, where missions are established. But Providence has not yet made great use of young men born heathens, and removed for their education to Christian countries. A large portion of those, with whom this has been attempted, have died in the progress of their education; especially of those distinguished for promising talents and hopeful piety. In Great Britain this has been remarkably the case; and there have been several instances among ourselves.*

Although these facts and reasonings leave no doubt upon the minds of the Committee, as to the proper course to be pursued, yet they do not furnish any occasion to regret the establishment of the school, and the continuance of it to the present time. The hopeful conver-

sion of two or three youths from the Sandwich Islands was the occasion of forming a seminary for the education of these youths and others in similar circumstances. This seminary was an intermediate cause of the mission to the Sandwich Islands; and had it been the cause of no other good, this would be matter of joy and exultation through all future ages. But it has done good in many other ways. It was, at one period, a strong proof to the more intelligent Cherokees and Choctaws, of the benevolent feelings entertained by the whites toward the Indians. It had a powerful tendency to excite kind feelings toward the heathen generally, in the minds of many among ourselves. It gave opportunity for the display of native talent, in a high degree interesting to all friends of human improvement. It attracted the attention of many to missionary exertions, who would otherwise have remained ignorant of them. And its indirect influence has been salutary in various respects. Still, it is to be remembered, that the permanently good influence of any institution must depend ultimately upon its answering the end for which it was designed; and if, through any change of circumstances, or any failure in the experiment, this end is not answered, the fact must be seen and acknowledged, and measures must be adopted accordingly.

It is to be considered also, that the Foreign Mission School cannot be continued without an expenditure of several thousand dollars in the erection of buildings. This expense must be incurred immediately, as is thought by those, who desire the continuance of the school; and, of course, the money would be nearly lost, in case the experiment should prove unsatisfactory.

There are now seventeen pupils at the school; and should it be discontinued speedily, as is contemplated, a part of them will be returned to their friends, and a part retained among us, and placed at academies, or private schools, where they can be educated at an expense not greater than the average cost of supporting them at Cornwall.

It is gratifying to add, that the behavior of the pupils, during the year past, has been orderly, and commendable, and that there is now an uncommon seriousness among them.

* The Church Missionary Society in England has had several young men from Africa and Polynesia under its care, in London, for the purpose of education. Mowhee from New Zealand, and Wilhelm from Africa, gave evidence of piety; but both died before leaving Great Britain. Some others, who appeared considerate and serious for a while, returned to their people without having profited by the advantages, which they had enjoyed. Shunghee, a New Zealand chief, after a considerable residence in London, has ever since been full of ambitious projects, and has kept the natives in a state of most destructive war.

Five or six youths from New Zealand and the Sandwich Islands have died at Cornwall, and one very promising Cherokee youth. Others have suffered much from the climate, and have been hurried home, lest their lives should fall a sacrifice.

Some of those, who have returned, have exerted a good influence, and now seem likely to prove permanent blessings to their people; while others have most painfully disappointed the expectations of their patrons and friends.

Miscellanies.

VIEW OF THE AMERICAN EDUCATION SOCIETY.

A Brief View of the American Education Society, with the principles upon which it is conducted, and an Appeal to the Christian Public in its behalf. Published by order of the Directors. 1825.

THIS document was prepared by the Rev. Elias Cornelius, the present Secretary to the American Education Society. Some of the more important principles, statements, and

arguments, which it embraces, will be embodied in the following article.

The object of the Society has been too often stated in our work, and is too well known, to need specification. The *plan* of it, however, inasmuch as it has lately received considerable modification, will be described.

A GENERAL, or PARENT SOCIETY is instituted, composed of those who were members for life at the time of the annual meeting in May 1826; and of such others as shall hereafter be elected into it by ballot. In this Society is lodged the supreme and ultimate direction of all the concerns of the institution. Its rules and regulations are conformed to by all who are patronized by its funds. Its anniversaries, though heretofore held in the metropolis of New England, it is expected will hereafter be celebrated in various places as shall be found most convenient or desirable. But for the sake of greater facility, as well as safety, in managing the concerns of the institution, BRANCH SOCIETIES are formed in different states and sections of the country. Each Branch has, by the constitution, a Board of Directors, whose business it is to superintend that part of the general interest which is entrusted to its care by the Parent Society: it has a special treasury; examines and receives, in concert with the Parent Society, beneficiaries; and appropriates the funds in its treasury to their support. If there is a deficiency of resources, application is made to the General Treasury; or, if there is a surplus, it is remitted to the General Treasury. Thus, every Branch co-operates with the General Society, and acts in subserviency to the same great object. The influence of the General Society becomes co-extensive with that of its Branches. Its funds include all which flows directly into its own treasury; and all which passes into the subordinate treasuries; while the number of its beneficiaries comprehends all those who are placed under the special care of the different Branch Societies, as well as those who are under its own immediate supervision.

pp. 4, 5.

Such a system of organization furnishes strong security for the safety and right direction of funds, while it combines the advantage of concentrated energies with that of an extensive superintendence and expansive influence.

In selecting candidates for the charity of the Society, the Directors are governed by a rule, the excellency of which is evinced by the results of eleven years, during which time aid has been afforded to 557 young men, of whom, with a confidence inspired by accurate inquiry, it has been affirmed, "that an equal number of Christian youth, so variously selected, and placed in circumstances so trying, cannot be found to such a degree consistent and praiseworthy."

The mode of rendering assistance to the beneficiaries, has undergone several successive modifications, each of which is thought to be

an improvement on the other. It was never the plan of the Society to make grants sufficient to cover *all* the ordinary expenses of the student; but what they did bestow, was, at first, a *charity*; afterwards, notes were required for *one half* of what was received; and hereafter, notes will be required for the *whole*. The loan, however, is a parental one; being made without a surety; without interest, until a reasonable time after preparation for the ministry is completed; and with the well-grounded expectation, that it will be cancelled by the Directors, in case it should be impossible, or unsuitable, to refund it. A case of this kind may be furnished by a missionary to our destitute settlements, and still more strikingly, it may be, by a missionary to the heathen.—The advantages of a loan upon these conditions, are thus described in the pamphlet under review.

1. It exerts a salutary influence upon the character of the beneficiaries themselves. They cease to be in the strict and proper sense *charity* students. All those associations which belong peculiarly to ideas of charity, and which have often been observed to have an unhappy effect on the character, are in this manner avoided. Each youth is taught to look to his own efforts as the ultimate means of his education, and is permitted to cherish in some degree those feelings of independence which, when properly regulated, exert a wholesome influence on the mind.

2. The system is also fitted to promote economy. Every degree of aid which is received increases a debt for which the beneficiary is responsible. Of course there is a strong inducement to take as little from the funds as possible, and to make that little go as far as possible. Self interest, the most powerful of motives, is made a continual check to extravagance. The relatives and friends of the beneficiaries experience, also for a similar reason, new inducements to contribute to their necessities, in proportion to their ability. Few parents will withhold their aid, when the *smallest* gift which they can bestow lessens a burden which is accumulating upon a child.

3. Another advantage of the system is, that it furnishes a better test of character than can be had where the assistance is entirely gratuitous. A youth whose motives are questionable, or, who is greatly wanting in efficiency of character, will be less likely to apply for a loan, than for a gift: and if he should so far succeed in imposing upon the Directors as to obtain access to the funds, they would hold his obligation for all which he might receive, and be in a situation to recover it again, whenever he should have the means of repaying it. At least the encouragement which is held out by a loaning fund to persons of an improper character to seek an education, is far less than that which is afforded by a charity.

4. Another important benefit of the system is that it renders the funds more extensively and permanently useful. A single donation of a benevolent person, may afford assistance to a succession of young men; for when one has had the benefit of it, he refunds it and it is

appropriated to another—and that one does the same, and it is again appropriated, and thus the benevolence of the giver is made to extend from youth to youth, and probably from generation to generation, long after he has gone to his rest.

5. Young men who are most worthy of the patronage of the Society will be better pleased with this mode of receiving aid, than with one which makes them entirely dependant on charity. If their hearts are warmed with the same spirit of benevolence, which prompts Christians, many of whom are themselves poor, to patronize them, they will wish to add as little as possible to the burdens which are sustained on their account, and will ask no more than to be assisted till they shall have it in their power to refund what they have received. Certainly they will ask no more when it is considered on what favorable conditions the loans are made to them, and how completely they are guarded from being ultimately oppressed, if they exercise the proper self-denial and do their duty.—If they finish their preparatory course and enter upon their destined profession, they are indulged with sufficient time to repay, before any interest has begun to accumulate;—and if they devote themselves permanently to the service of Christ in the most destitute regions, where a scanty subsistence is all which they can ever hope to receive for their labors, or if, in any other way they are deprived of the power of refunding, the Directors will exercise the right entrusted to them, of abating or cancelling obligations at their discretion—pp. 8, 9.

Another change in the financial system of the Society, with which we have remarked a disposition in intelligent minds to become enamored upon a thorough examination of its merits, is that of establishing *Scholarships*, on a permanent foundation of 1,000 dollars each; which is placed under the care of the Directors, and is subject to such provisions, as the donor, or donors, may think proper, in concert with the Society, to institute at the period of making the foundation.

The reason why the sum of one thousand dollars has been fixed upon is, that the interest of it comes so near to the present yearly appropriation to beneficiaries in colleges, which is seventy-two dollars, that the Directors think it safe to engage to supply the deficiency from their other funds.—p. 10.

Fifty Scholarships were obtained by the present Secretary of the Society, during three months of the past year, in a few of the principal towns in New-England.—To such as may doubt the expediency of permanent foundations of this sort, the following considerations are addressed by the Society.

1. The experience of the best Christians has long decided, that there are some objects of great interest to the cause of the Redeemer in the world, which require the aid of permanent funds in order to be most successfully promoted. Without attempting to enumerate

them all, it may be mentioned, with safety, that Colleges, and Theological Seminaries, and, generally, those institutions which are designed to educate the young and prepare them for public life, are of this nature. It is necessary to the success of such institutions that they be *permanent*; and this every wise man knows they cannot be, without a permanent foundation to stand upon. Not only is it found important to have funds which may be invested in buildings, and libraries, and other similar objects, but foundations are often essential for the support of instructors, and for aiding indigent youth in obtaining an education. It would be easy to point to more than one Theological Seminary whose success in raising up ministers of the Gospel has occasioned joy to thousands, but which owes nearly all its means of usefulness to the assistance of permanent funds: while other Seminaries, which have been less fortunate in obtaining such assistance, and have been obliged to rely on the yearly contributions of the community, have labored under heavy embarrassments, which have not only circumscribed their usefulness, but threatened their very existence. However great, therefore, may be the danger that such funds may not be wisely and faithfully managed in particular instances, in time to come, *true* Christian prudence demands that they should be established. The cause of truth and piety cannot be successfully maintained without them. At the same time, it would seem as if a faith which can without difficulty trust in God to dispose his people to support public institutions of this nature from year to year, and from generation to generation, might with no greater effort, trust in him to raise up a succession of faithful men, to manage and apply funds which have been solemnly consecrated to his service.

2. The object of the American Education Society is the *same* with that of the institutions which have been referred to. It is to *educate* young men of piety and promise for the ministry, who have not the means of educating themselves. It has not indeed buildings, and libraries, and a local establishment, to give it visibility like other institutions, because, the Directors have wished to scatter their beneficiaries as widely as possible in other institutions, that these might have the benefit of their example and influence; and because, this method is attended with many conveniences both to the beneficiaries and to the Society. There is no imaginable difference, however, as to the propriety and desirableness of the thing in itself, between giving a scholarship to a College, or a Theological Seminary, and giving it to this Society. The reasons which justify the laying of such foundations in the former case, justify it in the latter. No matter whether those who are to enjoy the benefit of the funds are educated in a particular college, or in many colleges; under the superintendence of a Board of Trustees, or of the Board of Directors of the American Education Society,—the principle is the same, and a denial of it in one case, involves a denial of it in the other.

3. The American Education Society possesses a decided advantage over any local institution, in the *security* which it gives for the faithful application of its funds. It is composed of men from every quarter of the country, who stand as high in public confidence

as any other men, and who elect others to co-operate with them as it becomes desirable, or necessary. The officers, including the Board of Directors who have the control of the funds, are elected *every year* by the Society. It may reasonably be hoped, therefore, that while there is a sufficient number of evangelical and faithful men in the country to constitute such a Society, the funds will not be misapplied. This cannot be said, with equal confidence, of Boards of men which are not amenable to any such society, and whose vacancies are filled by persons living within a small distance of each other. The security which the American Education Society holds out for the proper direction of its funds is probably as great as can be given in any case, and as great as any reasonable man would desire.

4. The plan of establishing Scholarships is exceedingly important, also, as it will enable the Directors to give a much more minute and thorough attention to the selection of beneficiaries, and help them to extend a more salutary supervision over them during the period of their preparation for the ministry. The Directors cannot but think that there is far greater reason to apprehend danger from *this* source, than from a designed misapplication of the funds by those into whose hands they may hereafter be entrusted. The persons to be patronized are young; often minors; and their character is yet to be formed. In addition to this, they are peculiarly liable to have their qualifications for future usefulness overrated, through the partiality of the friends by whom they are recommended to public patronage. Nothing but the most unwearied attention and vigilance can save the funds from being misapplied on these accounts. But it will be impossible for the Directors, or for any man whom they may appoint for the purpose, to superintend this all-important trust, so thoroughly as it should be, unless they are relieved, in some measure, from the necessity of making such constant efforts to obtain funds as have heretofore been made. There is in this respect a wide difference between the circumstances of the American Education Society, and most other benevolent institutions of a popular kind. The Bible Society has no fear that the precious book which it is circulating through the earth will disappoint its expectations, and prove a source of poison to those who read it; the Tract Society labors under no apprehension, when its pieces are selected, that they will change their character and be converted into something different from what they were originally; and even the Missionary Society has greatly the advantage of this, because it employs men who have been longer on trial, whose characters are in a good degree established, and whose faults, if they commit them, being seen at a distance, are less likely to be blazoned abroad and to excite popular prejudice, than the faults of beneficiaries who are situated in the midst of us. The Directors see no way of obviating these and other difficulties to which the Education Society is, from the very nature of its object, exposed, which promises to be so effectual as that of establishing Scholarships. Should this plan succeed, the public may hope to see the great, the final object of Education Societies accomplished; but if it should not, the experience of every Education Society yet formed, admonishes

them to expect embarrassment and declension, if not entire failure.

The Directors would not indeed make the Society independent of the continued charities of the community. They have fixed the amount of a Scholarship so low, that large contingent funds will be absolutely necessary to carry forward the operations of the Society; and for these they must look directly to the yearly contributions of the community. Should the number of beneficiaries increase, as it is to be hoped and expected that it will, the dependence of the Society on the community will increase with it. Of course, it will be necessary to form auxiliary Societies, and to make collections as heretofore; and those who prefer to make donations for present use only, will have opportunity of contributing in the way most agreeable to themselves.

5. It admits of doubt in the minds of some, whether it is *right* to encourage youth, and especially *minors*, to contract debts for board and other expenses, the payment of which cannot ordinarily be deferred without injustice to those to whom they are due, when the *only* means which the Directors have of enabling their beneficiaries to pay these debts is derived from a contingent fund, which one month may be sufficient for that purpose, and another month may be entirely inadequate. Confidence it is true may, to a certain extent, be lawfully exercised in this, as well as in other cases; but unless there are some sources which may be applied to for relief, in the last resort, beside contingent funds, the Institution may sustain frequent injury in its character for integrity and efficiency.

6. Another advantage of the plan of Scholarships is, that it will enable every individual who gives a thousand dollars, and every society which does the same, to educate more ministers for the church in a course of years, than could possibly be educated with the same sum by giving it altogether for immediate use. Each Scholarship will probably give to the world *one minister of the Gospel every seven, or eight years*, supposing aid to be granted in the several stages of preparatory study, which will make *fourteen or fifteen* ministers in a century; without exhausting the principal; while *two, or three* at most, are all that can reasonably be expected to be educated with the same sum if given for immediate use. It cannot be surprising that those who have the *means* of establishing such foundations, and who are desirous of perpetuating their charities long after they are dead, should regard this method of appropriation as having peculiar attractions.

pp. 15—13.

We have given so much room to this subject, because the American Education Society is one of very great importance, and because the present is an eventful period in its history. Let it receive a patronage proportionate to its value as a moral instrument: or, even, let it be patronized only as it has been in time past; and ten years hence, it will, by its results, strongly urge itself upon the public attention. Already, when driven, by the detractions of enemies, or the coldness of friends, into the 'foolishness of boasting,' it uses language like the following.

The Society can tell of six missionaries whom it has assisted in preparing to preach the Gospel to the heathen, two of whom, after having delivered their message with exemplary devotedness, have ceased from their labors, and left their bones upon pagan ground; and it can mention several other missionaries, who are laboring with zeal and fidelity in distant and destitute parts of our country. It can enumerate more than thirty who have been settled as pastors of churches, and nearly the same number of licensed preachers of the Gospel, who will probably ere long become pastors. It sees two whom it has aided, holding offices of great responsibility and usefulness in two of the largest benevolent Societies in the country—while two others, who have been prevented, by loss of health, from steadily preaching, are sending abroad a salutary and pious influence from week to week by means of the press. Twelve or fifteen others are engaged for the present, as Instructors of Academies, or as Tutors in Colleges; and one is a Professor in a Seminary for educating men for the ministry. Twelve have died who had not completed their preparatory studies. Of those who are now in different stages of their education, some are in academies, and private schools; between one and two hundred are members of colleges; and a large number are pursuing theological studies in Seminaries established by evangelical Christians. In one of these institutions, the Theological Seminary at Andover, one fourth part of the whole number of the students is composed of those who have enjoyed the patronage of the American Education Society.—p. 13.

JOURNAL OF A TOUR AROUND HAWAII.

A copy of the "Journal of a Tour around Hawaii, by a Deputation from the mission at the Sandwich Islands," having been transmitted, not long since, to the Geographical Society of Paris, the following official letter has, in consequence, been sent to the Board.

Paris, Sept. 13, 1826.

Gentlemen,—The Geographical Society have received the work, which you had the goodness to send to them, entitled "*A Journal of a Tour around Hawaii*," and have directed me to express to you their high gratification on receiving a work, which contributes so much to the advancement of knowledge. Navigators,

who, in exploring the waters of the Pacific, have visited Hawaii, have seen a small part only of that island; and their observation being confined to the coast, they could, of course, give us but little information respecting the interior: while your missionaries, on the contrary, have made the tour of the island, and even descended into that immense volcano, then in action, agitating itself in the midst of the mountains, with which the island is covered. The minute accounts, which they have published respecting this grand phenomenon, respecting the streams of lava, and the physical changes that have taken place, and also respecting the customs and traditions of the people; are equally new and interesting, and demand the acknowledgements of all, who desire the advancement of geographical science.

But this is not the only merit of your missionaries. They have, in the view of all enlightened men, a merit of a far higher order; that of having devoted their lives to the work of disseminating the light of the Gospel among those unhappy islanders, immersed in the darkness of the grossest idolatry: a business truly noble, and deserving the amplest commendation. None can avoid praising your missionaries for their generous devotedness, and exemplary perseverance, in the pious labor, which they have undertaken. But what are all our praises, in comparison with that recompense, which will be given by Him, in humble obedience to whose command, they have gone forth to instruct the heathen, and preach to them the Gospel.

Accept, Gentlemen, this expression of my high regard.—Yours most affectionately,

T. B. EVRIE.

President of the Central Committee.

American Board of Missions.

FORMATION OF AUXILIARIES.

OHIO.—Portage County. Elizur Wright, Esq. of Talmadge, Pres. Dea. J. H. Sherwood, Nelson, 1st. V. Pres. Rev. Caleb Pitkin, Charlestown, 2d. do. David Hudson, Esq. Hudson, 3d. do. Rev. George Sheldon, Franklin, Sec. Mr. Harvey Baldwin, Hudson, Treas. Organized Sept. 7, 1826.

Trumbull County.—Rev. Harvey Coe, Vernon, Pres. Dea. Abram Griswold, Gustavus, 1st. V. Pres. Mr. E. P. Fanner, Canfield, 2d. do. Dea. Robert Russell, Newton, 3d. do. Rev. J. W. Curtis, Warren, Sec. Sept. 22, 1826.

Numerous Associations have been formed, recently, in different parts of the country, of which there will be a notice in the next number.

DONATIONS,

FROM NOVEMBER 21ST, TO DECEMBER 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield assn.</i> Ms. A. Newell, Tr.		
Brimfield,	La.	840 00
Brookfield, S. Par.	Gent.	15 75
	La.	16 90
	Mon. con.	2 56
W. par.	Gent.	31 20
	La.	47 75
Enfield,	Gent.	22 67
	La.	25 12
Greenwich,	Gent.	15 00
	La.	12 00
New-Braintree,	Gent.	36 05
	La.	39 16
North-Brookfield.	Gent.	55 25

North Brookfield,	La.	42 43
	Mon. con.	6 20
Oakham,	Gent.	18 57
	La.	26 19
Spencer,	Gent.	17 76
	La.	12 70
Sturbridge,	Gent.	39 00
	La.	37 50
Ware,	Gent.	35 00
	La.	22 75
	Mon. con.	10 00
Western,	Gent.	21 00
	La.	30 22
	Mon. con.	5 00

684 82

ded. ex. for 2 years, 37 82—c. note S; 42 82—642 00

Pacific, all part ervation uld, of pecting on the nd, and volcano, midst of covered. ve pub- non, re- physical also re- of the ng, and who de- science.	<i>Fairfield co. E. Ct. S. Hawley, Tr.</i> Bridgeport, Gent. 30 75 La. 39 28 Young la. sew. so. for <i>Elijah</i> <i>Waterman</i> , at Dwight, 30; for Indian Schools, 30; 60 00 <i>Brookfield</i> , La. 2 00 Fem. char. so. 18 00 <i>Huntington</i> , Gent. 54 85 La. 58 41 <i>Monroe</i> , Gent. 1 70 La. 4 13 <i>Redding</i> , Gent. 22 94 Gent. 21 64 <i>Stratford</i> , La. 30 80 <i>Trumbull</i> , Gent. 21 68 La. 7 00 La. miss. so. 12 80 Mon. con. 6 69 387 67 ded. expenses for 2 years, 62 67—325 00
our mis- all en- order, he work among the dark- ess truly menda- missions- d exam- y, which all our mpense, e obedi- ne forth hem the	<i>Fairfield co. W. Ct. M. Marvin, Tr.</i> Green's Farms, La. 23 23 <i>Hampden co. Ms. S. Warriner, Tr.</i> Agawam, Gent. 8 72 La. 5 60 <i>Chester</i> , Gent. 12 14 La. 12 30 <i>Feeding Hills</i> , La. 3 80 <i>Ludlow</i> , Gent. 10 00 La. 25 12 <i>Springfield</i> , 2d par. Gent. and la. 30 01 <i>Springfield</i> , West Springfield, and Longmeadow, Sub. 6 00 <i>Tolland</i> , Gent. 12 00 La. 3 00 <i>Westfield</i> , Gent. 20 11 La. 44 00—192 40 <i>New Haven co. E. Ct. Aux. So.</i> 12 00 <i>Northampton and neighb. towns, Ms. E. S. Phelps, Tr.</i> Amherst, Ms. 1st. par. Gent. (of which to constitute the Rev. ROYAL WASHBURN an Honorary Mem- ber of the Board, 50;) 58 00 <i>Cumington</i> , Gent. 16 32 La. 2 00 <i>Northampton</i> , Son, farms. Mon. con. 6 72 Gent. 13 00 <i>Norwich</i> , Fem. cent. so. 27 16 <i>South Hadley</i> , Mrs. S. Strong, 25 00 Mon. con. 11 15—159 29 <i>Norwich and vic. Ct. Aux. So.</i> Lisbon, Hanover so. Gent. 17 40 Montville, La. 13 19 <i>Norwich</i> , 1st so. An indiv. for Cher. miss. 5 00 Gent. 2 20—37 88 <i>Rockingham co. W. N. H. W. Eaton, Tr.</i> Chester, cong. par. La. for ed. hea. chil. at Bombay, 30 00 <i>Londonderry</i> , 1st par. Gent. 23 77 La. 40 04 <i>Windham</i> , Gent. 15 25 La. 27 22—136 28 <i>Tolland co. Ct. J. Barnes, Tr.</i> Andover, La. 12 00 Indiv. 6 00 <i>Bolton</i> , Gent. 27 15 La. 28 82 <i>Coventry, N. so.</i> Gent. 13 34 La. 28 68 S. so. Gent. 16 00 La. 24 50 <i>Ellington</i> , Gent. 23 14 La. 27 52 <i>Hebron</i> , Gent. 13 31 La. 22 66 <i>Gilead so.</i> Gent. 13 50 La. 3 12 <i>Somers</i> , Gent. 73 50 La. (of which to constitute the REV. WILLIAM L. STRONG an Honorary Mem- ber of the Board 50;) 76 50 An indiv. 10 <i>Stafford, E. so.</i> Gent. 9 25 La. 12 91

<i>Tolland</i> , Gent. 24 78 La. 86 61 (of the above, to constitute the Rev. ANSEL NASH an Honorary Mem- ber of the Board, 50;) <i>Vernon</i> , Gent. 36 70 La. 42 39 An indiv. 80 <i>Willington</i> , Gent. 16 65 La. 14 59 897 52 Ded. notes of Eagle Bank, and of Greene co. and Jersey city, 4; balance retained, 4.52, 8 52—599 00 <i>Worcester Central Assn. Ms. E. Flagg, Tr.</i> Grafton, Gent. 13 85 La. 14 52 <i>Holden</i> , Gent. 94 07 La. 70 20 La. read. so. 7 00 Sab. school chil. 6 53 Mon. con. 16 00 <i>Leicester</i> , Gent. 23 00 La. 42 88 <i>Oxford</i> , A friend, 5 00 La. 21 91 Gent. 40 00 <i>Rutland</i> , Gent. 40 63 La. 40 75 <i>Shrewsbury</i> , Gent. 60 00 <i>West Boylston</i> , Gent. 21 65 La. 41 32 Mon. con. 7 37 <i>Worcester</i> , Gent. 42 75 La. 70 00 686 88 Ded. expenses for two years, 47 88—539 00 Total from the above Auxiliary Societies, \$2,756 17
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II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Abington, Ms. Fem. benev. so. of 1st par.</i> 13 00 <i>Abington and Bridgewater, Ms. So. for ed.</i> 17 00 hea. child. <i>Acworth, N. H. Mon. con. 20,72; contribution</i> on thanksgiving day, 28,75; c. box of Rev. P. Cooke, 5,53; 55 00 <i>Alamance cong. N. C. Fem. benev. so. for</i> <i>David Caldwell</i> , 12 00 <i>Albion, Me. Rev. D. Lovejoy</i> , 2 00 <i>Alexandria, D. C. So. of miss. in Theol.</i> school. a. bal. 35 <i>Alfred and vic. N. Y. Fem. char. so.</i> 12 00 <i>Alstead, N. H. 1st par. Female cent so. 12;</i> cent so. in E. par. 6,30; 18 30 <i>Amherst, Ms. Miss. so. in acad. for Zenas</i> <i>Clapp</i> at the Sandw. Isl. 18,74; for <i>Elijah</i> <i>Paine</i> at Dwight, 14,73; mon. con. in 1st par. 18; 51 47 <i>Athens, O. Rev. Dr. Wilson, 5; Students in</i> Ohio Univer. 10,13; Indiv. 5; 20 13 <i>Auburn, N. Y. Mon. con.</i> 84 38 <i>Augusta, Me. Mon. con.</i> 32 00 <i>Aurora, O. Miss. asso.</i> 8 00 <i>Baltimore, Md. Aux. miss. so. 150; Female</i> miss. so. 150; 300 00 <i>Barley Wood, Eng. Mrs. H. More, for the Bar-</i> <i>ley Wood school in Ceylon</i> , 50 00 <i>Bath, Me. Male and fem. juv. so. in S. par.</i> for <i>Seneca White</i> in Ceylon, 20; mon. con. 28,16; fem. hea. sch. so. for <i>Nancy Elling-</i> <i>wood</i> in Ceylon, 20; 68 16 <i>Bellefontaine, O. A. Newell</i> , 1 00 <i>Berlin, Ms. Fem. cent so.</i> 12 00 <i>Bermuda, (Isl. of) A widow, for Bombay Mis-</i> sion, 10 00 <i>Bloomburgh, O. Indiv.</i> 7 63 <i>Boston, Ms. An indiv. for Sou. Amer. mis.</i> (prev. remitted, 866,29;) J. McKissick, Co- lumbian, Pa. 25; Rev. N. Patterson, 10; Mrs. M. B. Smith, Cincinnati, O. 5, 40 00 A friend, 2; Indiv. in Old South so. for <i>Joshua Huntington</i> in Ceylon, 30; la. in do. for <i>William Jenks</i> at Mayhew, 20; 82 00 <i>Brandon, Vt. Mon. con.</i> 6 50 <i>Bridgton, Me. Fem. miss. so.</i> 13 00 <i>Brookline, Ms. Kingsbury so. for school at</i> <i>Hightower</i> , 23 85
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<i>Brunswick</i> , Me. Mon. con.	30 35	<i>Rehobath</i> , Ms. E. Bliss, 1; J. Bliss, 2d. 2;	3 00
<i>Burton</i> , O. A lady, for <i>Luther Lawton</i> , in Ceylon,	12 00	<i>Rochester</i> , Vt. Mon. con.	6 00
<i>Campton</i> , N. H. Contrib. (of which to consti- tute the Rev. JONATHAN L. HALE, an Honorary Member of the Board, 50.)	61 60	<i>Rochester</i> , N. Y. Mon. con.	18 25
<i>Canterbury</i> , N. H. J. Clough, 3; J. Moody, 1;	4 00	<i>Salem</i> , Ms. Mon. con. in S. chh. 7.73; fem. so. for ed. hea. chil. for <i>Elias Cornelius</i> in Cey- lon, 20;	27 73
<i>Canton</i> , Ms. Fem. aux. miss. so.	26 00	<i>Salisbury</i> , Vt. Contrib.	5 00
<i>Charlestown</i> , Ms. Mon. con. in Rev. Mr. Fay's so.	71 11	<i>Samborniton</i> , N. H. Contrib.	15 86
<i>Charleston</i> , Va. A. Straith,	10 00	<i>Schoharie</i> , N. Y. Mon. con.	9 00
<i>Chesterville</i> , Me. Mon. con. for wes. miss.	12 00	<i>Shelburne</i> , Ms. A friend, part av. of her school, for hea. chil.	1 68
<i>Circleville</i> , O. Indiv. 7; S. Hopkins, 3;	10 00	<i>Southold</i> , L. I. Rev. I. Hunting.	5 00
<i>Claremont</i> , N. H. Fem. hea. sch. so.	10 00	<i>Sutton</i> , Ms. Ladies, to constitute the Rev. JOHN MALTBY an Honorary Member of the Board,	50 00
<i>Concord</i> , Va. Mon. con.	5 30	<i>Taunton</i> , Ms. C. Godfrey,	2 00
<i>Cross Creek</i> , Pa. Dona.	1 00	<i>Topsam</i> , Me. Mon. con.	12 00
<i>Dayton</i> , O. Indiv.	7 80	<i>Troy</i> , N. H. E. Rich,	12 00
<i>Dracut</i> , Ms. Mon. con. 12.18; a friend, 1;	13 18	<i>Troy</i> , N. Y. C. Peirce,	10 00
<i>East and West Bridgewater</i> , Ms. Mon. con. in Union tris. so.	7 26	<i>Troy</i> , O. Indiv.	5 00
<i>Fayetteville</i> , Ala. Contrib.	10 00	<i>Trips</i> , Ms. Fem. char. so.	40 00
<i>Fayetteville</i> , N. C. Two friends,	1 25	<i>Union</i> , Ct. Rev. N. B. Boardley, a bal.	19 00
<i>Fishkill</i> , N. Y. Aux. so.	25 00	<i>Upper Buffalo</i> , Pa. Contrib.	19 00
<i>Flatts Cong.</i> Va. Contrib.	1 50	<i>Utica</i> , N. Y. Mrs. S. Williams, for Bombay miss. 20; A. Seward, 6th pay. for Sally Abbot at the Sandw. Islands, 30;	50 00
<i>Georgia</i> , Col. Blunt, rec'd at Haweis,	1 80	<i>Voluntown</i> , Ct. La. for, miss. asso.	13 00
<i>Gilmanton</i> , N. H. Indiv. 6.80; la. in 2d cong. so. 5;	11 80	<i>Warwick</i> , N. Y. Fem. miss. so.	11 01
<i>Goshen</i> , N. H. Mon. con.	2 62	<i>Washington</i> , Pa. Contrib.	22 00
<i>Granville</i> , O. Gent. asso.	18 00	<i>West Bridgewater</i> , Ms. E. Reed,	12 00
<i>Greenville</i> , N. Y. La. asso. av. of cloth,	4 07	<i>Windham</i> , N. H. Mon. con. for wes. miss.	9 85
<i>Guslerland</i> , N. Y. Coll. in chh	2 25	<i>Windham</i> , N. Y. Benev. so.	62
<i>Haddam</i> , Ct. Rev. JOHN MARSH, (which constitutes him an Honorary Member of the Board,)	50 00	<i>Yellow Springs</i> , O. J. Stewart,	50
<i>Hagerstown</i> , Md. S. Steele, for Ceylon miss.	50 00	Amount of donations acknowledged in the preceding lists, \$5,544.39.	
<i>Hardwick</i> , Vt. Fem. aux. so. 12; E. Strong, 5;	17 00	III. LEGACIES.	
<i>Hartford</i> , Ct. Fem. juv. mite so. for <i>Caroline</i> Chester in Ceylon,	12 00	<i>Ludlow</i> , Vt. Josiah Fletcher, dec'd. in part,	200 00
<i>Hartsville</i> , Pa. Nishamony so. 2d pay. for an Indian child.	14 07	<i>Mer den</i> , Ct. Mrs. Esther Yale, dec'd,	100 00
<i>Higsgate</i> , Vt. Char. so.	2 40	IV. DONATIONS IN CLOTHING, &c.	
<i>Huntville</i> , Ala. Contrib.	51 62	<i>Alstead</i> , N. H. Clothing, fr. indiv. in E. par.	13 25
<i>Keene</i> , N. H. Mon. con.	7 39	<i>Boscawen</i> , N. H. Clothing, fr. ladies, for Tus- carora miss.	11 96
<i>Kingston</i> , Vt. R. Jenne,	1 00	<i>Braintree</i> A box, for Rev. W. Potter, Creek Path,	16 00
<i>Lancaster</i> , O. Indiv.	2 00	<i>Canterbury</i> , N. H. Clothing, fr. ladies, for Tus- carora miss.	34 01
<i>Lebanon</i> , N. J. W. Johnson,	5 00	<i>Canton</i> , Ms. A coverlet, fr. children in Miss Clark's school, for Bombay mission.	
<i>Lewistown</i> , Pa. Miss. so.	15 00	<i>Dunstable</i> , <i>Nashua Village</i> , N. H. A box, fr. fem. so. for Choc. miss.	
<i>Litchfield</i> , Ct. A family, for hea. chil.	1 00	<i>Engfeld</i> , Ct. A box and bundle, for Onage miss.	18 00
<i>Lyons</i> , N. Y. Mon. con. 13; Fem. miss. so. 16;	29 00	<i>Fairfield co.</i> E. Ct. Aux. So. Clothing, fr. la. miss. so. in <i>Trumhull</i> , 14.10; and from fem. asso. in <i>Brookfield</i> , 20.44;	43 54
<i>Lyons Farms</i> , N. J. Mon. con.	5 66	<i>Fayetteville</i> , Ala. Articles, fr. ladies,	64 55
<i>Manchester</i> , Vt. Rem. of c. box of R. P. Shel- don, dec'd, for hea. chil.	50	<i>Great Barrington</i> , Ms. Leather, fr. S. Rosseter, for Choc. miss.	3 00
<i>Marblehead</i> , Ms. Mon. con.	10 00	<i>Hamp. Chris. Depos.</i> Ms. 20 1-2 yds. flannel, fr. fem. asso. <i>Middlefield</i> ; wool fr. fem. asso.	
<i>Marlboro'</i> , Ms. A friend,	12 00	<i>Northampton</i> , 17 1-2 yds. fulled cloth, fr. fem. asso. <i>Granby</i> , W. par.	
<i>Marietta</i> , O. W. Slocumb, 4.37; mon. con. 5.92;	13 29	<i>Hartford</i> , Ct. A box, barrel and half barrel for Sandw. Isl. miss.	16 00
<i>Martinsburg</i> , Aux. fem. miss. so. in part pay. for <i>Mary Loug</i> ,	6 50	<i>Huntsville</i> , Ala. Articles, fr. Indies,	
<i>Millcreek</i> , Pa. Contrib.	13 00	<i>Merideth Bridge</i> , N. H. Clothing, fr. ladies for Tuscarora miss.	15 08
<i>Needy Town</i> , N. J. Mon. con.	6 00	<i>Middleton</i> , Ct. A box, fr. fem. miss. so.	44 41
<i>Newburyport</i> , Ms. Mon. con. in Rev. Mr. Dim- mick's so. 18.25, 44.40; fem. Jews so. for Pal. miss. 24.50;	68 90	<i>North Tarmouth</i> , Me. A box, fr. indiv. for Pal. miss.	
<i>New Haven</i> , Ct. A friend, 5; Mrs. Daniel Aus- tin, for <i>Daniel Austin</i> at the Sandw. Isl. 30;	35 00	<i>Schoharie</i> , N. Y. A box,	33 64
<i>New York city</i> , Quarterly coll. in Brick chh. 276.89; do. in central presb. chh. 74.44; E. Pierson, 50; W. Crouch, 50; J. E. Tompkins, 3; m. box, by chil. of M. Allen, 3.02; for Pal. miss.	457 05	<i>Winchester</i> , Ala. Articles, fr. ladies,	37 50
<i>Norfolk co.</i> Ms. A friend,	20 00	<i>Worcester Central Assn.</i> Ms. Bibles, Testa- ments, &c. fr. gent. asso. in <i>Worcester</i> ,	6 00
<i>Northampton</i> , Ms. Miss H. Stebbins,	10 00	The following articles are respectfully solicited from Manufacturers and others.	
<i>Northboro'</i> , Ms. A. Rice,	13 00	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandw. Islands.	
<i>Northfield</i> , N. H. Contrib.	4 50	Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools, especially for the Sandw. Islands.	
<i>Ogdenburg</i> , N. Y. Mon. con.	2 00	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
<i>Palmyra</i> , N. Y. Mon. con.	30 00	Blankets, coverlets, sheets, &c.	
<i>Parippany</i> , N. J. Mon. con. 8; fem. school, 3;	11 00	Fulled cloth, and domestic cottons of all kinds.	
<i>Pawlet</i> , Vt. A few friends,	2 00		
<i>Philadelphia</i> , Pa. A young lady, 10; coll. at pray. meeting, 8.25;	18 25		
<i>Phillipsburg</i> , L. C. Mon. con.	5 13		
<i>Piqua</i> , O. Indiv.	1 37		
<i>Princeton</i> , Ms. Mon. con.	12 00		
<i>Princeton</i> , N. J. Sab. school, for <i>John Newbold</i> in Ceylon,	12 00		
<i>Prospect</i> , Me. Mon. con. 21.70; C. Johnson, 1.67;	23 37		
<i>Raleigh</i> , N. C. Fem. asso.	12 00		
<i>Randolph</i> , Vt. Circular conference,	4 87		
<i>Reading</i> , S. par. Ms. Hea. sch. so. 13.50; Gent. asso. 35.91; La. asso. 66.59;	110 00		
<i>Red House</i> , N. C. Fem. asso.	2 25		